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# The World's Congress of Religions

"By mercy and truth iniquity is purged."
—Prov. 16=6.

"Ye shall know the truth and the truth shall make you free."
—John 8=32.

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LAIRD & LEE, PUBLISHERS

# The World's Congress of Religions

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THE WORLD'S CONGRESS OF RELIGIONS

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of Greece, was born in 1836. He studied in the Seminary of the Holy Cross under the patronage of the Patriarch of Jerusalem; in the University of Athens; in the University of Strasburg, and a year each in the Universities of Berlin, Leipsic and Munich.

# THE WORLD'S . . . . CONGRESS OF RELIGIONS

BEING A COMPLETE AND CONCISE

HISTORY

OF THE MOST INSPIRING CONVOCATION OF CIVILIZATION, WHEREIN WAS GIVEN FULL EXPRESSION TO THE IRREFUTABLE EVIDENCE ESTABLISHING

## THE INDEPENDENCE OF MIND

AND THE

## SUPREMACY OF HUMAN CONSCIENCE


EDITED BY

PROF. C. M. STEVANS, Ph. D.

WITH AN INTRODUCTION AND REVIEW BY

REV. H. W. THOMAS, D.D.

PEOPLE'S CHURCH, INDEPENDENT, CHICAGO


*"NOT THINGS BUT MEN—NOT MATTER BUT MIND."*


FEB 5 1894

CITY OF WASHINGTON



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# PREFACE.

Ponderous volumes may be issued containing the gold of thought within the mountain of formal discourse, but life is too engrossed with essential pursuits for the majority of readers to delve into thousands of pages for the golden truths they want at once. Readers soon become well enough acquainted with the ultra orthodox doctrines of Christendom. The truths are more precious and useful which prevail in the experience and wisdom of all life.

The mysteries and hopes within the world's religions have been the absorbing inquiry of man since mind first thought beyond material things and the benefits and consequences in personal duty will remain the supreme theme as long as there is any question in happiness or destiny.

The greatest religious convocation of all history came and went like a high tide of human mind, writing its record on the shores of time. It was an ecumenical council in whose sympathies were revealed the possession of mutual truth and the presence of a universal hope.

Out of all that was said, the most instructive and representative information, divested of all the essential sermonizings and explanations necessarily incident to the presentation of such stupendous subjects, has been carefully gathered into this book for the discriminating reader, so that all may profit by that great congress of creed, and parliament of faith.

THE EDITOR.

# INTRODUCTION.

## I

The years all move one way. The generations of earth come and go. The future is ever becoming the present and the present is dropping back into the past. In this ceaseless flow of the ages the children of time coming up to great events, live through them; and then look back upon what has been.

For three years the thought of our own and other countries looked forward to the World's Columbian Exposition; the millions came and looked upon its bewildering wonders. Then the gates were closed, those millions went to their many homes in all lands; and now the lagoons are covered with ice, the trees stand up in dreary nakedness, the buildings are deserted; the dreamland of beauty lives only in memory.

It was natural and proper that in such a strange world of the coming and the going, there should have been a mind-side as well as a sense-side, or a series of World's Auxiliary Congresses representing the ideas and sentiments that made the Exposition possible; for at bottom, this is a thought-world, in which the objectivized things or facts find expression. The expressional part, "the show," that which could be looked upon, was the Exposition proper, with its vast architectural display and its wonderful collection of the useful and beautiful. The impressional, the inner, that which dealt with the unseen forces, princi-

ples and powers, was the auxiliary or Congress department, in which were represented the whole field of human knowledge, mechanics, industry, agriculture, business, science, philosophy, art, literature, government and religion.

It was in the largest sense a world-school of all learning and teaching, as the other was of all doing. The suggestive motto of these Congresses was: "Not things, but Men." This was meant to accentuate the dignity, the worth of man, in whom things find their value; and hence the words were wisely chosen; but as men and things are related, they should be thought of together, or as parts of the great whole. It takes the material and the spiritual, the objective and the subjective to make the all of man's being.

Some idea of the vastness of these Auxiliary Congresses may be had from the report of the official secretary, Mr. Clarence E. Young, in which he says: "There were 210 working committees; a local membership of 1,600; and a non-resident membership of 15,000; and over a million circulars were sent out. There were held 1,245 sessions, with 5,974 speakers, and a total attendance of over 700,000. It would require fifty volumes of six hundred pages each to contain the published proceedings, papers and addresses."

And yet, valuable as these Congresses were, it is hardly too much to say, that all of them together did not create such a wide and deep public interest as was felt in the Parliament of Religions. A hundred years hence when the Exposition shall have been forgotten, these Auxiliary Congresses will be remembered and their influence felt; and a hundred years

hence, the day on which the Parliament of Religions was opened, will probably be celebrated as the beginning of the new era of the larger religious toleration and fraternity of mankind.

## II.

We have approached the study of the Parliament of Religions by way of the Exposition and the Auxiliary Congresses; not alone because it was a part of these, and as such was made possible, but for the deeper reason that the religious thought or life of man does not stand by itself, but moves along with and as a part of the larger and related world-life of labor, business, invention, discovery, learning, government; and journeying with these and as a part of this larger life, religion is affected by them and must share in their good or bad fortunes.

And hence, if it be asked, what made the Parliament of Religions possible? the answer must be: No one thing alone, but that all that went to make the World's Columbian Exposition and the Auxiliary Congresses possible, helped make possible the coming together of all the religions of the world. It was the great progress of our New World in the last four centuries that made its discovery a fact worthy of celebration; it was the invention of steam power that made this vast assemblage of other nations and the bringing of their products so easily possible; and but for the growth of constitutional monarchies and democracies; and the large peace and good will of the nations of the earth, there would not have been even

the desire, much less the possibility for the navies of the world to celebrate the victories of peace in the harbor of New York, and for all to meet in a friendly competitive exposition at Chicago.

And but for the large commercial intercourse of Europe and America with Asia and Africa, and the facilities of travel and the growth of learning that made possible the study of the languages and religions of the far off East, there could have been no such friendly and intelligent interchange of views. The study of comparative religions in any large sense, belongs to the present generation. It was the discovery by scholars that the Sanscrit is the parent or root-language of the related languages of the Aryan peoples that at once disclosed the racial kinship that so quickly lifted the dark-skinned dwellers of India into social and religious recognition. It was this that made possible and turned the tide of scholarship into the fields and study of the philosophies, the Bibles and the religions that were old before Christ was born; old before the days of Moses or Abraham.

And thus we see how, not one thing, but "all things have worked together for good;" worked together to make possible this latest and greatest of all the religious meetings that was ever held. There have been great councils of the Christian religion; œcumenical councils of the Catholic church, and the Evangelical Alliances of the Protestant divisions of Christianity; and there have been the religious assemblies of the Jews; and the Mohammedan and other religions have had their convocations; but never before in the history of the world was there a Parliament of all the religions in

which Christian, Catholic, Greek, Protestant, Orthodox and Liberals; Brahmins, Buddhist, Confucians, Parsees, Mohammedans, all met upon one platform; met in the spirit of humanity, of the brotherhood of man, that is larger than the names and sects and the differences of beliefs that have so long separated one from the other; kept them apart as strangers, if not indeed enemies.

It is not strange that such a Parliament of Religions sent the touch and thrill of a new life to millions of minds and hearts throughout the world. Nor, is it strange that this long-delayed and hitherto impossible meeting, was looked upon with fear and disfavor by some, and especially those that cling to the religion of a form, a Book, or some exclusive and excluding dogma that shuts out the vision of the universal, of the all-inclusive, truth, love and life. The church of England refused officially to in any way recognize the Parliament, and the General Assembly of the Presbyterian Church withheld its approval, and from some of the other denominations it received but little encouragement; but in spite of this the Parliament was held; and many of the leading divines of the churches that opposed it, took public part in its deliberations.

The significant thing is, that this great Parliament of Religions has been held, and has taken its place as the greatest religious event in the world-history of these great years. As such, it marks the highest point of world-progress in the moral and religious life of mankind.

The years all move one way. Progress, growth, world-learning is not in one thing; but in all; the all

in one; the one moving foorward, and not backward, and hence, the world can never be what it was before. The knowledge, the friendship, the faith, the love, the hope of humanity has been quickened, enlarged and lifted to a higher plane by this coming together of minds and hearts.

The fact has been emphasized that man is not only a physical and mental but a religious being; and that beneath all the many religions, there is a religion; that within all there is a divine reality.

## III.

In its last analysis, religion is the attitude of the spirit, the reverence, the trust, the love and hope of the heart as man faces the Infinite, the Unseen. And this attitude of the spirit implies, and rests upon the simple faith or feeling, that there is some bond of union between the finite and the infinite; between the soul and God. Without this there would be, and could be, no such thing as prayer, sacrifices, or any form of worship. There would be no such thing as religion.

But this faith that is at first a feeling rather than a conclusion of reason, is not content to rest in this form but begins to ask questions about this Infinite, this Unseen to which it is drawn, and in which it trusts. And here begins the rational, the thought-side of religion. And it is at this point that the differences begin to appear, and at last the differentiations into the great world-religions as the results of the many and different conceptions of the Infinite, and

how that Infinite is to be best approached and worshiped.

The lowest form of religion is that of the Fetich worshiper. Looking abroad upon earth and sky, he chooses from all, not a river, a tree or animal; not the moon, the sun or stars as the object of worship; but a pebble, a stick, a rag, as the expression of the Infinite; and this perhaps , as to him the symbol of the unchanging; for everything else seems to be changing; the sun disappears at night, clouds and darkness shut out the world and the sky, even his own life is passing away; but the pebble changes not.

A step higher, the idolater cuts or chisels a form of wood or stone and worships it as the image of the Infinite. Then the forces of nature are worshiped; and then life in the form of serpent, bird, cat or bull; then the spirits of the dead are apotheosized or worshiped as deities.

In all this from Fetich and Idols to the worship of Nature and Life and the deification of the dead, there is the feeling or faith, however dimly realized or imperfectly conceived, that there is some bond of relationship between the worshiper and the worshiped, or between man and the Infinite. And it is worship, a spiritual attitude of dependence of trust, of reverence and obedience; and hence, it is a form of religion; a groping in the dark it may be; a "feeling after God," or what the mind thinks to be God; but still a religion.

Then, with the growth of mind, comes the higher efforts of reason to more clearly conceive and define the idea of the Infinite, and the relations of man to

that Infinite. And here open up the widest possible fields of thought, ranging all the way from Pantheism, the conception of the All, of Nature and Life, as the Infinite; the Anthropomorphism that conceives of the Infinite as a magnified man, dwelling outside of Nature and making the world and man in a mechanical way, on to the most exalted conceptions of the Infinite as Spirit, and the Universe as born, evolved, and not made; and the immanency of the Infinite in Nature and Life as the universal reason, soul, "over-soul" of the All; "God all and in all," and coming forth in the reason, the will, the conscience, the love and justice of man; and hence to be discriminated as Personal by and in the personal and self-consciousness of man.

And here too, appear the wide ranges and differences of belief as to the nature or moral qualities of the Infinite; the ways of approach, and the forms of worship. These cover the whole field from the conception that the forces of nature are angry and can be placated by gifts or sacrifices; on to the animal sacrifices in the ceremonial worship of the Jews, and the Orthodox Christian conception that the anger of the Father was placated or his justice satisfied by the blood of his Son; and from this, on to the Liberal or new Theology, that says, God is as good as Christ; that the Father needed no such reconciliation, that "God was in Christ reconciling the world to himself;" and that the sacrifices required of man are a change of mind from the wrong to the right, and the offerings of duty and love on the altars of obedience and all human service.

When it is seen how many and wide are the differences and distances of conceptions and creeds, the wonder will appear less that these worshipers have so long stood apart; and the gratitude will be greater, that they have all at last come together; not in the formal or even the implied concessions of the special faiths of any; but in the recognition and confession that all are parts or forms of the one universal religion. And, let us hope, also, in the feeling that a better acquaintance one with the other, would lead to a clearer understanding, and the emphasizing of agreements in things held in common, and to the communion of fellowship and love in the spirit of all religions that seek the union of man with the Infinite.

And indeed, less than this cannot be supposed; for it would have been the merest and worst trifling with things sacred, to ask any religion that was not recognized in some real sense as such, to unite in a Parliament of Religions. It was on the ground that the Secularists or Free-thinkers were not a religious body, had no religious beliefs to affirm, were denied a place in the Parliament, and not because of any special beliefs held. And the Mormon church was excluded, not because of their Bible or faith or worship, but because of polygamous practices forbidden by the laws of the country, and from which they have not yet given satisfactory evidence of reformation.

## IV.

The Fetisch worshipers cannot, historically considered, be called a religion for they are below the plane of a literature, and hence have no Bible; but

all the others, including those who worship idols, as parts of some historic religion, have a literature, and each has its sacred literature. And, it is worthy of note, that no religion having a Bible, has ceased to exist. The religion of Persia was scattered and driven from its native home by the wars of Alexander the Great, and the persecutions of the Mohammedans; but the followers of Zoroaster still abide in the mountains, and in the little colonies found in other lands. They are noted for their piety and benevolence, and the system of thought lives, not alone in the Zend Avesta, but in the powerful influence it has had upon Judaism and Christianity.

It would be interesting and helpful in these "Forewords" to give a brief outline of the history and doctrines of the out-lying religions represented in the great Parliament, but this is far from an easy task. The subject is large; our knowledge is limited; the lands and the religions are old and the beliefs have undergone many changes. Their literature is vast, and its more careful study is just now coming prominently into the foregrounds of thought; and at every step, the field is enlarging.

It has been generally supposed that the early Greek philosophers were to some extent familiar with the learning of the Egyptians; but that their thought was in the main original; the result of the study of things, rather than books. That it received the impress of the Greek mind, is not doubted; but it is now believed that these philosophers came in contact with Indian thought through their intercourse with the Persians.

Professor Richard Zarbe* makes the Hindoo doc-

* The Monist. Jan. 1894.

trines of the All-One, almost identical with the philosophy of the Ecliatices, he notes the fact that Thales, the father of Greek philosophy, imagines everything to have sprung from water, and that the oldest Vedic literature has the same idea. And he finds the same close resemblance between the doctrines of Anaximander, Empedocles, and Democritus, and the corresponding teachings of the Hindu philosophy; and it is also claimed that Pythagoras derived his doctrine of the transmigration of souls from the same source.

But the most suggestive, and theologically considered, the most important, is the fact, quoted by Professor Garbe from Professor Weber, that the doctrine of the Logos, or Word in the Gospel of John, not only corresponds to the same in the Neo-Platinists, and in Philo; but that this great thought also was borrowed from India. And Professor Weber finds the closest resemblance between the Vach, a feminine noun, and the *Logos*, in the Gospel of John. The Vach, "was in the beginning;" "is the Consort of the Creator, in union with whom, and by whom, he accomplished his creation."

The parallel between the birth of Christ and the birth of Buddha, has often been noted; it is too striking, too close in particulars, to be accounted for on the ground of coincidence. The attempt of Christian apologists to make the origin of the Buddhist account of later date than the Christian account; or the theory that the Buddhist was borrowed from the Christian, does not seem consistent with the most probable facts in the case. The probabilities are that the account of Buddha's birth existed hundreds of years before Christ was born.

The Higher Criticism discredits the genuineness of the dreams and visions in relation to the miraculous conception, as given in Matthew and Luke; looks upon it as an after, or poetic accretion, a literary setting to the narrative, and not to be taken as a history. And if not so understood, of what value are the long tables of geneology, if Joseph, the espoused husband of Mary, was not in fact the father of the child Jesus? And may it not be, that this too, was borrowed from India? Nor should such a suggestion trouble Christians; for if Jesus, the Christ was the natural son of Joseph and Mary, the higher natural in the beauty and greatness of his life remains just the same; and the sacredness of the possibilities of natural generation is by so much exalted.

These are but suggestions of the wonderful field of thought that is opening up in the study of comparative religions; and of the significance of the great impetus given to such studies by this World-Parliament. We are beginning to see that, like language and literature and government, religion has been an evolution; a growth from the lower to the higher; that religions have had their childhood, and that the higher has grown up out of the lower; that the present is related to the past; and that past, longer and greater than has been thought.

Dr. Matheson* compares the early religious life of India to the freshness, the gladness and optimism of youth, when all the world seems joyous. Such he reads from the early Hymns of the Rig Vedas.

Then there came the seriousness, the burdens of growing years; the facing and bearing of the hardships,

* The Distinctive Messages of The Old Religions.

the evils and sorrows of life; and with these came the melancholy, the pessimism, the despair of life.

Then came the effort to get free from these burdens; and in this was the birth of the Indian Philosophy; the transition from the Vedas, to the creed, or philosophy of Brahmanims, found in the Upanishads. Life had come to be thought of as an evil, and not a good; and the one question was, How shall the soul find deliverance from its evil world? And in the solution of this, was unfolded their theory of God; and of the nature of man and the cure of the evils from which he suffers.

Life is a troubled dream, the sense world is an illusion, the only reality is spirit. Relief can be found only in dispelling the illusion, awaking from the dream, coming to the reality of Spirit in self and the Infinite. But if life, the sense universe, is a dream, there must be a dreamer. That dreamer is God; but before the dream began, there was the Infinite repose; and this was the God, Brahma. Then the dream began, the illusions appeared; and when God is thought of in this light, he is called Vishnu. In the struggle with the dream, God is thought of as Siva, the "destroyer," and the destroyer is worshiped because he it is who dispels the illusion and leads the soul to rest in the repose of Infinite Spirit.

One can imagine how such a philosophy could be wrought out of the experience of life. First there is the gladness of youth when life is a delight; then come the storms, the passions, the unrest of sense desire; then the struggle to overcome these, and through their destruction, the soul enters into rest;

the repose of Spirit in Spirit; of the soul in God. And one can easily see the resemblance of such a philosophy to some of the theories of mind cure or "Christian Science;" in which matter, disease, is a dream, a sense-illusion, and not a reality; and the cure is in dispelling the illusion and awaking to the reality of the self as spirit.

Out of such a philosophy came naturally the doctrine of reincarnation; for if the soul did not awake from this dream of the senses, it could not enter into the rest of the real; and hence had to come back again and again if need be, or until the illusion was dispelled.

Such a system of thought was beyond the many, and hence became the possession of the few; and with this arose a rigidly exclusive system of caste by which the higher were separated from the lower. And it was the powerful reaction against this that found expression in Buddhism.

The story of the life of this great Teacher and religious reformer, is familiar; how, going out from the palace he saw for the first time the sick, the aged and the dead; and leaving all, went away into the wilderness to meditate and pray. After four years he found the truth, the illuminism of life; and became a teacher and the founder of the religion that bears his name, and that has long been and is now, the faith of hundreds of millions of our human family.

Buddha sought to universalize religion, to make the possessions of the few, the wealth of all; he abolished caste, and his teachers went everywhere among the people. He did not deny the God of the

Brahmins, but rather ignored him; for he was so far removed from the world as to have little to do with it and to be of little if any value, in it.

But Buddha faced the same old hard problem of the evils of life, and the one question was, how to escape them. The solution was in universalizing the consciousness of life's evils so as to realize them as the common lot of all; and in this, and thinking of the sufferings of others, and through kindness and helpfulness, each soul would forget its own sorrows; in bearing the burdens of others, its own would drop off. And he taught also self-denial; that the desires of the senses should be reduced; and it naturally followed, that the less one wanted the more likely would he be to have what he wanted; if one wanted nothing, he had it already.

There is much that is beautiful, Christ-like in the theory of Buddhism; but somehow it has failed to fulfill its promise. There is a dreamy mysticism in both this and the Brahman religion that lacks in the practical power to overcome the evils of which they complain. They seek rest, rather than the battle and victory through which alone rest can be found.

InPersia, the problem of evil took another shaping in its thought solution. To Zoroaster, life was not a dream, but a tremendous fact; evil was not an illusion, but an awful reality. And for such a fact, he could find no other explanation than in the supposition of an evil cause; and that cause was eternal; it was in the nature of things; there was a good God, Ormuzd; and a bad God, Ahriman, who opposed the good. Ormuzd is the source of all truth, beauty, goodness; Ahriman, the source of all evil.

The world is the battle-scene of these contending powers; each has his angels; Brahminism and Buddhism recognized evil; but it was an illusion, a dream; an unreality; with Zoroaster it was a fact. And it was from this Persian dualism that the Jews are supposed to have received the doctrine of a personal Devil that has formed, so large a part in our so-called orthodox Christian theology.

Over in China, the religious thought was less speculative; less spiritual; more earthly; it is the backward-looking religion; it faces the past rather than the future. La-otzie conceived of a perfect Patriarchal government in a distant past, and that it was in a return to this that the highest good was to be found. Confucius sought to realize this by codifying the ancient laws and by social reforms in civil affairs. The religion of China is rather a paternal government in which the nation is regarded as a family, and the Emperor as the father. It is, in this sense a practical working religion; corresponding somewhat to the ethical culture societies of our time. Like Buddhism it is Agnostic, rather than Atheistic. Through its ancestral worship it has cultivated a profound reverence for the past, and a conservatism that has persevered that ancient form of civilization through the long ages, and makes it the mighty Empire of to-day.

The Jain religion, and the Brahmo-Somaj that was represented in the Parliament, are recent modified forms of Brahmanism and Buddhism. The learned and pious Mozoomdar, who is the successor of the late Chunder Sen, emphasizes the thesitic conception; the Brahmo-Somaj of which he is the hon-

ored leader, is much the same in thought and spirit as our Christian Unitarianism.

It is not necessary to dwell upon Mohammedanism; its Bible, the Koran, and its history are within the easy reach of all. It was a powerful factor in the modern civilization of Europe; its numbers are large, and its hold upon the Eastern nations shows no signs of weakening.

Judaism is also well known; its history is the most marvelous and pathetic of that of any people. Its simple doctrines of God and righteousness, were never so powerful as in the present; and the modern or Reform Judaism, so ably represented in the Parliament by Dr. Hirsch and others, will make this power still greater in the future

Christianity was represented in its three great historic forms of the Greek, the Catholic, and the Protestant; the latter including both the Orthodox and the Liberal denominations. The special dogmas of Orthodoxy; original sin, penal or substitutional atonement, and endless punishment; had little if indeed any place in early Christianity. They are Latin accretions to the earlier conception and interpretation of the Greek Fathers, Clement of Alexandria, Origen and Athanasius; and came in with the ascendency of the Roman or Latin church.

The Reformation of the sixteenth century sought to correct abuses of church authority and forms, rather than the errors of theology. The Reformers accepted in the main, the doctrines of Rome; and from then till now, on the pivotal or essential points of theology, the Catholic and the Orthodox churches have been substantially at one.

The beliefs of the Liberal churches, or the teachings of the new theology, are at bottom a return to the earlier Greek interpretations. It is an effort to get back of the Latin accretions; back of the fourteen centuries of the Latin dogmas of the fall of man, total depravity, substitutional atonement, and endless punishment; back to the teachings of Christ and the Apostles and of the early church.

The new theology does not accept the story of the fall of man as a literal fact; it believes that man has risen, and not fallen; that he began low and has come up higher; it believes that at center man is a spirit, is in the image of God; that humanity is divine; that the Christ was the fullness of the divine in man; that "God was in Christ reconciling the world to himself;" and not that Christ came to reconcile God to man. It believes that God is as good as Christ; as loving and forgiving; that Christ was the express image of the Father; and that the essence of Christianity is in making man like Christ. It believes in a continuous and progressive revelation of truth, of life; of God to man, and in man; and it limits not this vast process to the few years of time, but sees it going on in the empire of souls, in the world beyond death; and believes that to every soul, existence will sometime, in the end, be a blessing and not a curse.

The foundations of religion are deeper than books; they are in the nature and needs of man, and the answering fullness of God. Religions make Bibles, and not Bibles religions. On the rational or thought-side, theology is the attempt to define the nature of God; and the relations of man to God; on the worshiping

and working side, religion is the life of man going out in its aspirations after the Divine, trying to be like God; to think his thoughts, to know and do his will; to rise from the basilar to the supernal, from animalism to spirituality; to make this a transactional world of truth, righteousness and love; and all in the hope of the life to come.

The institutionalized forms of all these phases of thought, of worship and work, constitute the churches or religions of our world. And it should be fully confessed, all have a measure of the divine truth and life; that all are the children of God; God's Confucians, Brahmins and Buddhists; God's Zoroastrians, and Mohammedans; God's Jews and Christians; yes, and God's children of the dark land who have not yet risen above the worship of a stick, a pebble.

Henceforth our vision should be uplifted, our feelings more tender, our love and catholicity larger. It will not be so easy hereafter to send "the poor heathen" to hell; we have seen them; have taken them by the hand; have felt that they are our brothers. And all will rejoice that the great Parliament of Religions is to be perpetuated under the name of the "World's Congress Fraternity;" for fraternal, historical and other forms of world-work and progress.

H. W. Thomas.

Chicago, Jan. 1893.

# THE WORLD'S CONGRESS OF RELIGIONS

## CHAPTER I

### FIRST WORDS

The Secretary of one of the great religious societies of India quoted from their ancient history to prove that Asoka, the most renowned of the ancient Buddhist emperors, had convened, twenty centuries ago, the first parliament of religions. As a result of that congress, he caused stones to be set up in all the provinces of his extensive kingdom and whereon he caused to be written: "He who reviles the religion of others throws difficulties in the way of his own, for his conduct can not be right."

Three hundred years ago, the great teacher Comenius urged the necessity of such a convocation. During the French Revolution a convention was convened in Paris, but with indifferent results. In 1870 the Free Religious Association of Boston discussed the desirability of such a convention for the presentation to the world of the principles of all the principal creeds and religions. A few years later President Warren of the Boston University preached a sermon on that subject; and when the magnificent

opportunity of the World's Columbian Exposition appeared, the plan was conceived to be practical. Charles Carroll Bonney formulated the first plan in the summer of 1889. Committees were formed and the organization for the mighty and far reaching convocation of thought was completed. Public approval was almost unanimous. A few, steeped in the shrivelling tinctures of creed, characterized it as Satan's means for the dissemination of heterodoxy or for the exaltation of Roman Catholicism, they scarcely knew which; but the discordant tones were soon shamed to silence and the great work began.

A number of those bright minds who were called by man to take part in the World's Congress of Faith, received a higher call from God to pass on into the greater convocation of eternity. Ex-President Hayes was to be at the head of moral and social reform; James G. Blaine gave official prestige all over the world to the great cause but he did not live to see it completed; Cardinal Archbishop Manning gave his hearty support, but his days on earth were ended before the event came to pass; Lord Alfred Tennyson was to prepare a poem for that most memorable occasion, but his pen was never to write again; likewise went Bishop Brooks of Boston; John Greenleaf Whittier and many others of the most brilliant lights of the world. But there were hosts of other great thinkers and they gave their best to the magnificent convention.

There were 200 individual congresses that met in the two halls of the "Art Institute," or more properly the Memorial Art Palace on the Lake Front, at the foot of Adams Street, Chicago.

The two halls used were named the "Hall of Columbus" and the "Hall of Washington." Ten strokes on the new Liberty Bell, one for each of the ten great religions, proclaimed on the afternoon of Sept. 11th, 1893, the formal opening of the "World's Parliament of Religions." On the old Liberty Bell of Philadelphia was inscribed, "Proclaim liberty throughout the land and to all the inhabitants thereof;" on the new Liberty Bell, whose first service was to open the greatest convention of men ever assembled, was inscribed, "A New commandment I give unto you, that ye love one another.'

The people began to come early and under the banner of a common hope met on that day in the strangest gathering of men the world has seen. No tie of blood bound them. Jew sat by Gentile; Russian by Hindoo; Greek by Negro; Saxon by Gaul. There were black faces and white; yellow and red; bearded and shaven.

No great scheme of universal power or conquest held them. Men were on that platform who owe allegiance to the Kings of twenty empires. Yet some of them had traveled 13,000 miles around the world to meet under the bare rafters of the Hall of Columbus.

To the eye they had nothing in common. They were men of many tongues; of all races. They wore strange robes; turbans and tunics; crosses and crescents; flowing hair and tonsured scalps. There were spots of Oriental color and bits of Occidental gloom.

From the four corners of the earth these men had come together to forward the cause of a common

humanity here and hereafter. They had come to demonstrate by their presence the vital power of that universal spirit which drives men everywhere to look upward at a star. They had come to teach the ancient lesson, professed but never practiced, that men are brothers and all the world is kin. They had come to make memorable the most historic day of all this latest century.

It was the peaceful gathering of warring creeds; the parliament of the world's religions. Proselytism and persecution were forgotten. New England Puritan shook hands with a Prince of the Roman Catholic Church. The high-priest of the Brahmins, oldest of all religions, leaned upon the shoulder of a Bishop of the Reformed Episcopal Church, himself the founder of the sect. Over them all was lifted the common idea of a great Divinity, and in that idea they were one.

Many notable gatherings have the gray walls of the Art Institute sheltered since the opening of the world's congresses. Leaders in every line of human effort and endeavor have met and laid before the world the ripest fruits of their toil. Great men have told how nature was being robbed of her secrets; how the lightning was tamed; how the ocean was bridged; how the stars were measured. But on Sept. 11th, 1893, met disciples of Christ, disciples of Mohammed, disciples of Buddha, disciples of Brahma, and, standing together in the name of a common God, asked a blessing upon mankind and all the works of men. It was the crown upon the head of gathered nations; the climax of all the Columbian Exposition has made possible.

The people felt the importance of the day. They filled the great Hall of Columbus, crowded the aisles, banked themselves back of the rising tiers of chairs. Before 10 o'clock, the hour set for the great congress to open, men and women were turned away to fill other halls where overflow meetings were held. In the splendid audience, numbering all of 4,000, were hundreds of notable men. They were scholars, teachers, dreamers, men who have looked forward to the day when the united religionists of the world might move forward, unbroken, against the forces of infidelity and disbelief. They were broad-minded, liberal men, who have worked their lives through to forward the coming of that day. To them the opening of the World's Parliament of Religions was like the dawning of a long-expected sun. When the long line of delegates, many of them in splendid robes, moved forward to the platform, tears of joy glistened in many earnest eyes.

From the grand organ peel the inspiring strains of "Praise God from Whom All Blessings Flow." All are on their feet. Men of all religions are singing the Doxology. Then his Eminence, James Cardinal Gibbons, splendid in the scarlet and black robes of his office, steps to the front of the platform. He lifts his thin white hands above the bowed heads. "Our Father, who art in Heaven," he begins. Thousands follow him in repeating the Lord's Prayer, among them many of the distinguished delegates upon the platform. Already the men of all religions have found a common creed.

After the majestic strains of the Doxology, sung by

3,500 voices, had died away, Cardinal Gibbons, in his scarlet skull cap and cloak, stepped forward and, after crossing himself, led in the Lord's Prayer. Then President Bonney addressed the vast audience, saying in the main:

Worshipers of God and lovers of man, let us rejoice that we have lived to see this glorious day. Let us give thanks to the eternal God, whose mercy endureth forever, that we are permitted to take part in the solemn and majestic event of a World's Congress of Religions. The importance of this event cannot be overestimated. Its influence on the future relations of the various nations of men cannot be too highly esteemed. If, this congress shall faithfully execute the duties with which it has been charged it will become a joy of the whole earth and stand in human history like a new Mount Zion, crowned with glory, and marking the actual beginning of a new epoch of brotherhood and peace. It is inspiring to think that in every part of the world many of the worthiest of mankind, who would gladly join us here if that were in their power, this day lift their hearts to the Supreme Being in earnest prayer for the harmony and success of this congress. A distinguished representative of India, who has come to participate in this parliament, tells us that twenty centuries ago a similar convocation was called by the King of his country. Great indeed must be his felicity in now attending and taking part in a religious congress in which all the continents of the earth have actual representation. In this congress the word religion means the love and worship of God and the love and service of man. As the finite can never fully comprehend the infinite nor perfectly express its own view of the divine, it necessarily follows that indi-

vidual opinions of the divine nature and attributes will differ. But properly understood, these varieties of views are not causes of discord and strife, but rather incentives to deeper interest and examination. The fraternal union of the religions of the world will come when each seeks truly to know how God has revealed himself to the other and remembers the inexorable law that with what judgment it judges it shall itself be judged. We seek to unite in this congress all religion against irreligion; to make the golden rule the basis of this union, and to present to the world substantial unity of many religions in the good deeds of the religious life. Without controversy or any attempt to pronounce judgment upon any matter of faith, or worship, or religious opinion, we seek a better knowledge of the religious condition of all mankind with an earnest desire to be useful to each other and to all others who love truth and righteousness.

"In the eminent name of God," declared the reverend and venerable Archbishop Dionysios Latas of Greece, "I ask a blessing upon this parliament." Beneath his outstretched hand bent Christian, Buddhist, and Mohammedan alike.

## ADDRESS OF DR. BARROWS.

Then came the man who has done more than any other one person to make the Parliament of Religions the success it is, the Rev. Dr. John H. Barrows, Secretary of the Committee on Organization. Being introduced by President Bonney, he stepped to the desk and said in a voice that could be heard in the remotest corner of the hall:

If my heart did not overflow with cordial welcome at this hour, which promises to be a great moment in history, it would be because I had lost the spirit of manhood and had been forsaken by the spirit of God. For more than two years the General Committee, which I have the honor to represent, working together in unbroken harmony and presenting the picture of prophecy of a united Christendom, have carried on their arduous and sometimes appalling task, in happy anticipation of this golden hour. Your coming has constantly been in our thoughts and hopes and fervent prayers. I rejoice that your long voyages and journeys are over, and that here, in this young capital of our Western civilization, you find men eager for truth sympathetic with the spirit of universal human brotherhood, and loyal, I believe, to the highest they know, glad and grateful to Almighty God that they see your faces and are to hear your words.

The world calls us and we call ourselves a Christian people. We believe in the gospels and in him whom they set forth as "the light of the world," and Christian America, which owes so much to Columbus and Luther, to the Pilgrim Fathers, and to John Wesley, which owes so much to the Christian Church and the Christian college and the Christian school, welcomes to-day the earnest disciples of other faiths and the men of all faiths who, from many lands, have flocked to this jubilee of civilization.

Cherishing the light which God has given us and eager to send this light every whither, we do not believe that God, the Eternal Spirit, has left himself without witness in non-Chirstian nations. There is a divine light enlightening every man.

Dr. Barrows concluded his address by welcoming individually and severally all those from every worthy

creed and faith on earth then assembled upon the platform about him.

## HEARTY WELCOME FROM ARCHBISHOP FEEHAN.

Gray-haired Archbishop Feehan was presented by President Bonney. In his low deliberate voice he said:

I give you a greeting in the name of the Catholic Church to the members of this Parliament of Religions. Surely we all regard it as a time and a day of highest interest, for we have the commencement of an assemblage unique in the history of the world. Men have come from distant lands, from many thrones; they represent many types or races; they represent many forms of feeling. In all there is a great diversity, and in all there is a great, high motive, for of all the things that our city has seen or heard during these last months, the highest and the greatest is now to be presented to-day. For earnest men, learned and eloquent, of different faiths, have come to speak and tell us of those things that after all are of the highest and deepest interest to us all. We are interested in ethereal things, we are interested in beautiful things, we admire the wonders of the new city that has sprung up on the southern end of our great Chicago, but when learned men, men representing the thought of the world on religion, when they come to tell us of God, and of his truth, and of life, of death, of immortality, of the judgment, of justice, of goodness, and of charity, then I listen to what will surpass infinitely the most learned. Aye, the most able men may tell us of material things. Those men that have come together

will tell of their systems of faith, without—as has been well said by Dr. Barrows—without one atom of surrender of what each one believes to be the truth for him. As a privilege which I prize much has been given to me, I bid them all in my own name, and all that I represent, a most cordial welcome.

## CARDINAL GIBBONS.

Cardinal Gibbons was next called upon to speak. He surveyed the vast audience. To many of his auditors his kindly face was already familiar. He said:

Ladies and Gentlemen: Your honored President has informed you that if I were to consult the interest of my health I should be in bed this morning, but as I was announced to say a word in response to the kind speeches that have been offerd up to us I could not fail to present myself at least to show my interest in the great undertaking. I would be wanting in my duty as a minister of the Catholic Church if I did not say that it is our desire to present the claims of the Catholic Church to the observation and if possible to the acceptance of every right-minded man that will listen to us; but we appeal only to the tribunal of conscience and of intellect. I feel that in possessing the faith I possess, a treasure compared with which all the treasures of this world are but dross, instead of having those treasures in my coffers I would like to share them with others, especially as I am none the poorer in making the others the richer. But though we do not agree in matters of faith, as the Most Reverend Archbishop of Chicago has said, there is one platform on which we all stand united. It is the plat-

form of charity, of humanity, and of mutual benevolence. [Applause.]

Our blesssed Christ came upon this earth to break down the wall of partition that separated race from race, people from people, and tribe from tribe, and as man is one people, one family, we recognize God as our common father and this Christ as our brother. [Applause.] And we would have all people listen to the lesson given to us in the gospel of Jesus Christ in that beautiful parable of the good Samaritan, which we all ought to follow. We know that the good Samaritan rendered assistance to his strange brother, who was of a different name, a different religion, a different faith, a strange nationality, and with a wide difference in social life. That is the model we all should follow.

I trust we will all leave this hall animated by a greater love for one another. Christ the Lord is our model, I say. We cannot, like out divine Savior, give sight to the blind, hearing to the deaf, walking to the lame, and strength to the paralyzed; we cannot work the miracle which Christ has wrought, but there are other miracles far more beneficial to ourselves, and that is the miracle of charity and of love to our fellow men. Let no man say, "Am I my brothers' keeper?" That was the language of Cain. And I say to you all here to-day, no matter what may be your faith, that you are and ought to be your brothers' keeper. What would become of us to-day, Christians, if Christ the Lord had said, "Am I my brother's keeper?" We all would be walking in darkness and in the shadow of death; and if to-day we enjoy in this great and beneficent land of ours the inestimable blessings of a Christian civilization we owe it to him who has not said, "Am I my brother's keeper?" We owe it to Christ,

who said, "I am the brother of you all; I love you all; I shed my blood for you all, and I have redeemed you all." Therefore let us thank God for the blessings he has bestowed upon us. And never do we perform an act so pleasing to God as when we extend the right hand of fellowship or of practical love to the suffering. Never do we approach nearer to our Maker than when we cause the sunlight of heaven to beam upon the broken soul of our suffering brother. Never do we prove ourselves more worthy to be called the children of God, our Father, than when we cause flowers of joy and gladness to work in our hearts, and, as Paul has said, religion pure and undefiled before God and the Father is too visit the orphan and the fatherless and the widow in their tribulations, and to keep one's self unspotted from the world.

## AUGUSTA CHAPIN, D.D.

President Bonney introduced the Rev. Augusta J. Chapin, D.D., who spoke as follows:

Mr. President, Ladies and Gentlemen: I am strangely moved as I stand here to-day and attempt to realize what it means that you are here from so many lands representing so many phases of religious thought and life and what it means that I am here in the midst of this unique assembly to speak a word for womanhood and to represent woman's part in this great religious parliament. Woman could not have had a part in it in her own right and person even one generation of men in the past. She could not have participated in it for two reasons, one that her presence would not have been thought of or tolerated, another that she herself was too weak to attempt, too un-

skilled to have availed herself of the privilege of speaking for herself had it been extended to her.

I am not an old woman and yet my memory runs back easily to the time when in all the modern world there was not one college or university well equipped which opened its doors to women students, and there was a time when in all the modern world no woman had been ordained or even acknowledged as a religious teacher or preacher. Now the doors of all are thrown wide open to her both in our own and in many other lands.

I welcome you, my sisters, who have come with beating hearts, high hopes, and reverent purposes to this great feast, to participate not only in this parliament but in the great congresses which are associated with it. Isabella of Spain had a prophetic vision, she beheld not only a new world, but beheld a new future and an emancipated and intelligent womanhood [applause] and a strengthened religion to bless the world. I welcome you all to the fulfillment of her grand vision.

## MR. HIGINBOTHAM'S WORDS OF WELCOME.

Harlow N. Higinbotham, President of the World's Columbian Exposition, next stepped down to the front and said:

It affords me infinite pleasure to welcome the distinguished gentlemen who compose this august body. It is a matter of satisfaction and pride that the relations existing between the peoples of the earth are of such a friendly nature as to make this gathering possible. I have long cherished the hope that nothing would intervene to prevent the full fruition of the

labors of your honest Chairman. I apprehend that the fruitage of this parliament will richly compensate him and the world and more than justify his efforts and prove the wisdom of his work. It is a source of satisfaction that to the residents of a new city in a far country should be accorded this great privilege and high honor. The meeting of so many illustrious and learned men under such circumstances evidences that kindly spirit and feeling that exist throughout the world. To me this is the proudest work of our Exposition. No man, high or low, learned or unlearned, that will not watch with increasing interest the proceedings of this parliament. Whatever may be the differences in the religions you present there is a sense in which we are all alike, there is a common plain on which we are all brothers. We owe our being to conditions that are exactly the same. Our journey through this world is by the same route We have the same senses, hopes, ambitions, joys, and sorrows, and these to my mind augur strongly and almost conclusively a common destiny. To me there is much satisfaction and pleasure in the fact that we are brought face to face with men that come to us bearing the ripest wisdom of the ages. They come in the friendliest spirit that, I trust, will be augmented by their intercourse with us and with each other. I am hoping, Mr. Chairman and gentlemen, that your parliament will prove to be a golden mile-stone on the highway of civilization—a golden stairway leading up to the table-land of a grander, higher, and more perfect condition, where peace will ever reign and the enginery of war be known no more forever.

## FROM A NEW ENGLAND PURITAN.

The Rev. Alexander McKenzie, a Congregationalist prominent in New England, said in part:

I suppose everybody who speaks here this morning stands for something and every soul has its own faith. The only claim I have here rests upon the fact that I am one of the original settlers. I stand here representing New England Puritans, the men who made this gathering possible. Puritanism came early to this country with a particular work to do, and it has continued diligently in the work it had in hand. There are persons who wish the Puritan had been somebody else; but he was not.

We in this country have no great cathedrals, but we have log schoolhouses, and log schoolhouses where characters of men and women are formed are the grandest of all cathedrals. We have not painted Madonnas, yet we have taken women in the name of the faith and lifted her up in motherhood until she stands for all that is noblest and sweetest in human life.

## ARCHBISHOP OF ZANTE SPEAKS.

President Bonney introduced the Most Rev. Dionysios Latas, Archbishop of Zante, Greece, the head of the Greek Church, who, adorned with all the emblems of his religious office, arose, was received with great applause, and addressed the parliament as follows:

I consider myself happy in having set my foot on this platform of the congress of the different nations and peoples of the earth. I thank the great American Nation, and especially the superiors of this congress,

because by this invitation I have had the opportunity to satisfy my desire which I have had from a long time ago to visit and see this fine, this most glorious country. Most honorable ladies and gentlemen, my voice perhaps for the little kingdom of Greece from which I come means very little compared with the voices of many of you who represent here great and powerful States, extensive places and numerous nations, and which I pray that the Almighty may bless them and continue the history of the Nation: but the church to which I belong is extensive, is great, and my heart is great. I salute you in the name of the great Kahn as my brothers in Jesus Christ, from whom we all draw our faith in God as it radiates out in this world. I salute you in the name of the divinely inspired gospel, which, according to our faith, is the salutation of the soul of man and the happiness of all the souls in this world. And to the other great Kahn I salute you as my friends in the eminent ideas and sentiments which form a part of every man in the world and of all men, for we all have a common Creator and consequently a common Father in God Almighty.

## A WORD FROM INDIA.

P. C. Mazoomdar of India spoke as follows:

The welcome and recognition which you give to India are gratifying to hundreds of thousands of liberal religious thinkers in that continent, and in behalf of my countrymen, so many of whom are here present, I give you my hearty thanks. You have realized the teachings of our Shinta; you have demonstrated and realized the principles of our great religious leaders. India claims a place in the brotherhood of nations.

Our prehistoric forefathers worshiped the only living God on the icy crowned summits of the Himalayas, while we to-day worship the same living Spirit of God on our river banks and in our cities. Ladies and gentlemen, when our religion declined and Monotheism flourished, when the European conscience gave us the light of Asia, the perfection of whose moral idea was in the teaching of human kind, when Buddhism declined, when adversity rolled over her country like a destructive wave and her freedom was gone, our greatness was gone, yet God remained. India's ancient religion remained, the spiritual vitality of the nation remained. Let us lay our humble tribute of love and honor before your august tribunal, and pray to God that he may bless your labors with prosperity and success.

The Hon. Pung Kwang Yu, representative from the Emperor of China to the World's Parliament of Religion, spoke through an interpreter as follows:

On behalf of the imperial Government of China I take great pleasure in responding to the cordial words which the Chairman of the General Committee and others have spoken to-day. For the first time men of various faiths meet in one great hall to report what they believe and the grounds for their belief. I have been requested to prepare an address on Confucianism. The great Sage of China, who is honored not only by the millions of our land but throughout the world, believed that duty was summed up in "reciprocity," and I think the word "reciprocity" finds a new meaning and glory in the proceedings of this historic parliament. I am glad that the great Empire of China has accepted the invitation of those who have called this parliament, and is to be represented in this great school

of comparative religion. Only the happiest results will come, I am sure, from our meeting together in the spirit of friendliness. Each may learn from the others some lessons, I trust, of charity and good-will, and discover what is excellent in other faiths than his own. In behalf of my government and people I extend to the representatives gathered in this great hall the friendliest salutations, and to those who have spoken I give my most cordial thanks.

## GREETING FROM RUSSIA.

Prince Serge Welkovsky addressed the Parliament on behalf of the Russian people as follows:

Those who during the last week have had the opportunity of attending not only the congresses of one single church, but who could witness different congresses of different churches and congregations must have been struck with a noticeable fact. Not in one of these congresses did a speaker forget that he belonged to humanity, and that his own church or congregation was but a starting point, a center for a further and illimited radiation.

If any individual, any community, any congregation, any church possesses a portion of truth and of good, let that truth shine for everybody, let that good become the property of every one. The substitution of the word "mine" by the word "ours" and that of "ours" by the word "everyone's," this is what will secure a fruitful result to our collective efforts as well as to our individual activities.

## HIS GREAT HOPE REALIZED.

The Rt -Rev. Reuchi Shibata, representing Shintoism and the Emperor of Japan in the Parliament of Religions, said:

I cannot help doing honor to the Congress of Religions held here in Chicago as the result of the patient effort of these philanthropic brothers who have undertaken this the greatest meeting ever held. It was fourteen years ago that I expressed in my country the hope that there should be a friendly meeting between the world's religionists and now I realize my hope with great joy in being able to attend these phenomenal meetings. In the history of the past we read of repeated and fierce conflicts betweeen different religious creeds, which sometimes ended in war. But that time has passed away and things have changed with advancing civilization. It is a great blessing not only to the religions themselves but also to human affairs that the different religionists can thus gather in a friendly way and exchange their thoughts and opinions on the important problems of the age. I trust that these repeated meetings will gradually increase the fraternal relations between the different religionists in investigating the truths of the universe and be instrumental in uniting all religions of the world and in bringing all hostile nations into peaceful relations by leading them to the way of perfect justice.

## SHOULD BLOT OUT RELIGIOUS OPPRESSION.

The Rt.-Rev. Archbishop Redwood of New Zealand responded on behalf of his country as follows:

I come to you from the newest civilizations of the Anglo-Saxon people. I represent Australasia, a country divided into various colonies governing themselves with wonderful freedom, and making most rapid advances in the art of civilization. I deem it a great

honor to be allowed to be present to-day on such an occasion as this. It begins a new era for mankind of true brotherly love. It is a sad spectacle when the mind ranges over the whole universe to see that multitude of 12,000,000 of human beings, created by the same God, destined to the same happiness, and yet so divided by the various barriers of religious belief; to see that instead of living brotherly there are barriers of hatred. Now I believe an occasion like this is the strongest possible means of removing, I hope forever, these barriers. [Great applause]. I stand here as the representative of that distant land and of that old church. As one of the holy fathers has said, the beginning of all things is a holy Catholic Church. There it stands as a landmark in history. There it stands as a monument to the brotherhood of man, that was never dreamed of by mere human agencies. Now we are brethren of God and we can walk the earth and can say truly we are children of one God. I hope as one of the fruits of this parliament that by the grace of God the idea of oppressing any man for his religious belief will be blotted out forever.

## LOOKS FOR TOLERANCE AND GENTLENESS.

H. Dharmapala of India was introduced and spoke as follows:

I bring to you all the good wishes of 475,000,000 Buddhists and the blessings and peace of the Shintoism, the religious founder of that great system who has made life easy and mild. I have traveled since May 18 to be able to attend this congress, and in that time have traveled more than 21,000 miles. When I read the program of this parliament of religion I saw

it was simply the re-echo of the great consummation which the Indian Buddhists held twenty-one centuries ago in the great city of Backnoo. For seven months they held their great meetings and there were present 1,000 scholars of India. The work of that congress was epitomized and carved on living rock, and it was scattered all over India. After the consummation of that program that great Emperor sent his minister, sent the mild disciples of Budda, and they went across the rivers, the Himalayas, and the plains of Mongolia to the Chinese plains and the far-off people, the islands of the empire of the rising sun. To the influence of that congress, held twenty-one centuries ago, can be traced that which is to-day a living power, because wherever you go in Budda's country to-day you will find love, compassion, tolerance. Go to Japan and what do you see? The noblest lesson of tolerance and gentleness. Go to Brahma and what do you see? The lesson of tolerance and mildness.

I am sure we shall all take away from this place the thought that this is the grand work at the close of the nineteenth century. Then, friends, if you are serious, if you are altruistic, this program can be carried out, and the twentieth century will see the pages open up upon a new era of gentleness and kindness.

## RECESS FOR LUNCHEON.

After taking a recess of an hour for luncheon the opening session reconvened at 2:30 P. M., continuing until nearly 5 o'clock. The hall was nearly as well filled as at the morning session, many people being obliged to stand. Dr. Barrows, the Chairman, rapped for order and introduced Dr. Alfred Momerie of London. Dr. Momerie said:

I feel and shall always feel the profoundest thanks to the President, Dr. Barrows, and all who have helped him in bringing about these great and glorious meetings. Of all the studies of the present day the most serious, interesting, and important is the study of comparative religion, and I believe that this object lesson, which it is the glory of America to have provided for the world, will do far more than any private study in the seclusion of the student's own home. [Applause.] The reports of our proceedings, which will be telegraphed all over the world, will help men by thousands and hundreds of thousands to realize the truth of those grand old Bible words that God has never left himself without witness. [Applause.] It cannot be that the new commandment was inspired when uttered by Christ and was not inspired when uttered, as it was uttered, by Confucius and Hillial. The fact is, all religions are fundamentally more or less true and all religions are superficially more or less false. [Applause]. And I suspect that the creed of the universal religion, the religion of the future, will be summed up pretty much in the words of Tennyson—words which were quoted in that magnificent address which thrilled us this morning: "The whole world is everywhere bound by gold chains about the feet of God." [Applause.]

## EXILED BY THE SULTAN.

Prof. Minas Tcheraz of London, a member of the Armenian Church, was introduced and said, in part:

Salutations to the New World in the name of Armenia, the oldest country of the Old World. Salutations to the American people in the name of Armenia,

which has been twice the cradle of the human race. Salutations to the Parilament of Religions in the name of Armenia, where the religious feeling was first blossomed in the enraptured heart of Adam. Salutations to every one of you, brothers and sisters, in the name of the Tigris and the Euphrates, which watered the Garden of Eden, in the name of the majestic Ararat which was crowned by the Ark of Noah, in the name of a church which has been almost contemporary with Christ. A pious thought animated Christopher Columbus when he directed the prow of his ship toward this land of his dreams; to convert the natives to the faith of the Roman Catholic Church; a still more pious thought animates you now, noble Americans, because you try to convert the whole of humanity to the dogma of universal toleration and fraternity. Old Armenia blesses this undertaking of young America, and wishes her to succeed in laying on the extinguished volcanoes of religious hatreds the foundation of the temple of peace and concord. At the beginning of our sittings allow the humble representative of the Armenian people to invoke the divine benediction on our labors in the language of his fellow-countrymen: Zkorzs tserats merots oogheegh ara i mez Der yevzkorzs tserats merots achoghia mez.

## IS A DEATH-KNELL TO PERSECUTION.

Swami Vivekanda was next introduced. He said:

It is my unspeakable joy to rise in response to the grand words of welcome given to us by you. I thank you in the name of the most ancient order of monks the world has ever seen. I thank you in the name of the mother religion of which Buddhism and Janism

are but the branches. I thank you in the name of that ancient monastic order, and I thank you finally in the name of the millions and millions of the Hindoo people of all castes and sects. My thanks to some of the speakers on this platform who have told us that these men from the various nations will bear to the different lands the idea of toleration which they may see here. My thanks to them for this idea.

Sectarianism, bigotry, and its horrible descendant, fanaticism, have filled the earth with violence, drenched it often and often with human gore, destroyed civilization, and sent whole nations into despair. Had it not been for this horrible demon society would have been much farther advanced than it is. But its time has come and I fervently believe that the bell that tolled this morning in honor of the representatives of the different religions of the earth, in this parliament assembled, is the death-knell to all fanaticism [applause], that it is the death-knell to all persecution with the sword or the pen, and to all uncharitable feelings between brethren wending their way to the same goal, but through different ways. [Applause.]

## CREEDS IN CANADA.

The Dominion of Canada was represented by Principal Grant in these words:

Religiously, in Canada we have accomplished a greater measure of unification than has been found possible in Great Britain or the United States. Eighteen years ago all the Presbyterian denominations united into one church, wide as the Dominion; the four Methodist churches next united into one. And now the various Protestant churches are proposing a

wider union, and all the young Christian life of the country says amen to the proposal. It would be strange if a people brought up under such an environment should fail to understand that where men differ they must be in error; that truth is that which rights; that every age has problems of its own that must be solved, and that it is the glory of the human mind that it can at any state try to solve them; that no church has a monopoly of truth or of the Spirit of God, and that in no previous age or in no other land would it have been so hopeless to prove upon investigation, to prevent comparison, or oppose the coming of the kingdom which consists not in meat or drink, nor in ritual or law, not in forms of the intellect or tradition, however venerable, but in righteousness, peace, and the Holy Spirit.

Were the Apostle Paul here to day would he then utter the same sad complaint with regard to the nineteen centuries of Christendom? Why has not that kingdom fully come which John saw in the Apocalypse? Because the church has failed to understand the character and purpose of its divine head and failed therefore to do its work. We have divorced our religion from the moral and spiritual order of the universe instead of seeing that it interpenetrates, interprets, completes, and rectifies that order. All day long the Saviour has been stretching out his hands to a disobedient and gainsaying people. That is why we have failed. But, brothers, the only indisputable condition of success is that we shall recognize the cause of failure, confess it humbly, and then courageously and for all time go and do otherwise. God give us the needed insight and faith.

## MISS SORABJI, A PARSEE.

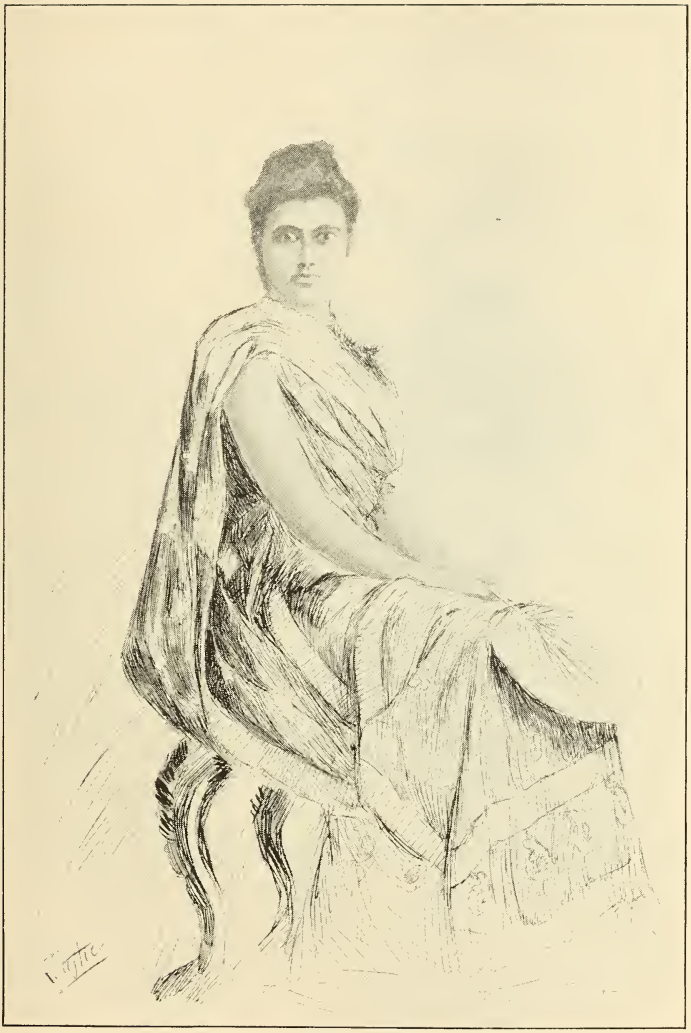
The Chairman then introduced a speaker from Bombay, India, of the Parsee faith, Miss Sorabji, who said:

Dr. Barrows just told you I belonged to the order of Parsee. He is correct in one way, and not in another. My people were fire-worshipers but I am not now. I have been here for some time and I have asked the question over and over again, Where is religious America to be found, Christian America? To-day I see it all around me. I will give you a greeting from my country. When we meet one another in my land, the first thing we say to each other is, Peace be with you. I say it to you to-day in all sincerity, in all love. I feel to-day that the great banner over us is the banner of love. I would close with one little message from my countrywomen. The Christian women of my land said, Give the women of America our love and tell them that we love Jesus, and that we shall always pray that our countrywomen may do the same. Tell the women of America that we are fast being educated. We shall one day be able to stand by them and converse with them and be able to delight in all they delight in, and so I have a message from each one of my country women. And once more I will just say that I haven't words enough in which to thank you for the welcome you have given to all those who have come here from the East.

## REPRESENTATIVE OF BRAHMA SAMAJ.

Another citizen of Bombay, Mr. Nagarkar, said:

I represent the Theistic movement in India, known in my native country as the religion of the Brahma



MISS JEANNI SORABJI,

Bombay, India; daughter of a family of Parsees, or fire-worshippers, of Bombay, India.

Samaj. The fundamental principles of the Theistic Church in India are universal love, harmony of faiths, unity of prophets; or rather unity of prophets and harmony of faiths. The reverence that we pay the other prophets and faiths is not mere lip loyalty, but it is the universal love for all the prophets and for all forms and shades of truth for their own sake which will fall at the feet of every prophet in the world, and not only try to learn in an intellectual way what these prophets have to teach, but to assimilate and imbibe these truths that are very near our spiritual being. We live in a spiritual atmosphere. Here in the Far West you have developed another phase of human life. You have studied outward nature. We in the East have studied the inner nature of man. Mr. Senn, more than twenty years ago, said, glory to the name of God in the name of the Parliament of Religions. Parliament of Religions is exactly the expression that he used on that occasion in his exposition of the doctrine of the new dispensation, Church of India. It simply means the church of the Brahma Samaj, Church of India, so that what I wish to express to you is that I feel a peculiar pleasure in being present here on this occasion. You have gone deep into the outward world and tried to discover the forces of outward nature, you have to teach to the East the glory of man's intellect, his logical accuracy, his rational nature, and in this way it is that in the heart of the church of the new dispensation, call it by whatever name you will, you will have the harmony of the East and the West, a union between faith and reason, a wedding between the Orient and the Occident.

## SPEAKS FOR JANISM.

Birchand Raghavji being introduced said:

I come from India and I represent Janism, a faith older than Buddhism, similar to it, but different from it in its psychology, followed by a million and a half of Hindoos, law-abiding people. You have had many speeches, and as I will have to speak later in some detail I will therefore close by tendering on behalf of my country our sincere thanks for the welcome you have given us. I especially offer my congratulations and sincere thanks to Dr. Barrows and other members for having made for us nice arrangements for our lodging and boarding.

## ON BEHALF OF AFRICA.

Bishop Arnett spoke on behalf of Africa as follows:

Through the partiality of the Committee on Arrangements I am put in a peculiar position this afternoon. I am to respond to the address of welcome for Africa. I am to represent on the one side the Africans in Africa and the Africans in America. I am also by the Chairman announced to give color to this vast Parliament of Religions. I think the colored is in the majority this time. Africa has been welcomed, and it is so peculiar a thing for Africans to be welcomed that I congratulate myself that I have been welcomed here to-day. I am one of those that have not lost my faith in the possibilities of Africa. I know that every foot of land and every drop of water has been appropriated by the governments of Europe and every man's possibility been locked up in their desire for gain, but yet I remember, in the light of history these same nations parceled out the American continent into pieces. America had her Jefferson; Africa in the future will bring forth her Jefferson that will read the Declaration of Independence to Africans. We meet,

you, sir, at this Parliament of Religions, the first gathering since Noah landed from the ark.

It was nearly 5 o'clock when Bishop Arnett finished speaking and the parliament was adjourned. Portions of the audience had begun to be surfeited with the feast of eloquence and had straggled out during the afternoon, but for the most part the hearers remained to the end, and many lingered to obtain closer views of the strangers from far away countries.

## CHAPTER II.

### THE MISSIONAIRES FROM AN ORIENTAL STANDPOINT

## FOREIGN MISSIONS DEBATED

Mr. Dharmapala of Ceylon opened the debate on foreign missions. He said:

This question of foreign missions constitutes an important problem that requires solution before the twentieth century dawns, and I ask you to give it your earnest and thoughtful consideration. The question is, How to evangelize non-Christian countries. The Buddhists have a record to show the Christian nations of three centuries ago did not do their duty as Christ wanted it done, and therefore Christianity failed in the East. The program that has been constructed, the platform you have built up must be entirely reconstructed if Christianity is to make progress in the East. You must send men full of unselfishness. They must not go as those missionaries of modern days go, but they must have a spirit of self-sacrifice, a spirit of charity, a spirit of tolerance, as well as the spirit of lowliness and meekness which characterized Jesus Christ.

The conditions of our country are different to those of yours. Your great slaughter-house here is a shame and a curse to civilization, and we do not want any such Christianity in Ceylon, in Burmah, in Japan, or in China. We want the lowly and meek and gentle

teachings of Christ, not because we do not have them now, but we want more of them. I tell you if you want to make Christianity an influence in the East you must send there men of gentleness, lowliness, meekness, and tolerance. The missionaries sent to Ceylon, China, or Burmah, as a rule, have not got the tolerance that we need. The missionary is intolerant; he is selfish. Why do not the natives mix with him? Because he has not the tolerance and unselfishness he should have. Who are his converts? They are all men of low type. Seeing the selfishness and intolerance of the missionary not an intelligent man will accept Christianity.

Buddhism had its missionaries before Christianity was preached. It conquered all Asia and made the Mongolians mild. Its preachers do not go in this grand, fashionable costume of yours, but in the simple garb you see upon this platform. They did not go with a Bible in one hand and a rum bottle in the other, but they went full of love and compassion and sympathy. With these attributes they conquered and they made Asia mild. Slaughter-houses were abolished, public houses were abolished, but they are now on the increase because of the influence of Western civilization. It is left to you, this younger family of European nations, to change this.

## RADICAL REFORM NEEDED.

The sceond speaker was the Rev. George T. Candlin of Tientsin, West China, who wore the robes of a Chinese noble. He said:

I fully indorse all the previous speakers have said as to the needs of radical reform in Christian missions,

and as to the character of the Christian missionary that is required. But I take this one exception, that I do not indorse and I venture before this parliament to repudiate the personal remark made in regard to the missionaries of Ceylon, of India, and of Japan. In regard to that question I will only say I am no advocate for forcing our Western modes of life, our Western social customs, upon the East. Dr. Barrows has asked me to give you my belief as to the necessity for a radical change in mission methods and what is likely to follow this great Chicago parliament.

This parliament ought to result in this: The bringing about between Christian church and Christian church of different denominations the same relations of unity as now exist between member and member of the same church. We perhaps cannot get to the very end of Christian progress and reach the millennium with our hand within the measurable time, but I sincerely believe we can get this between the Christian religion and non-Christian faiths—we can establish such relation of mutual respect, toleration and love as now exist between Christian church and Christian church.

We have our gleams of light and every religious system existing on the earth to-day exists to bear witness to some part of the truth which the rest of Christendom has ignored or made light of. Now, I wanted to enlarge a little upon another subject. I am quite sure that this Chicago parliament will act in a thoroughly missionary spirit. I am sure you will say this: that all we heard from our brethren of other faiths, while it leads us to sincerely, unstintedly, and joyously recognize the truth, the good, which entitles them to take their place as a part of the religious world, and as containing a part of the universal revelation of God,

still it will commit itself unreservedly to the principle that communication of the Christian ideas is of priceless value to the world. Don't you turn your back on Jesus Christ. The meaning of Christianity from a missionary point of view is an infinite desire to give and an infinite willingness to receive. Christianity has a great big supplement to it. It has a great big guest chamber, and it is capable of entertaining a great deal. It has got a "finally" to its sermon for the world. And let me tell you what that "finally" is: Listen to it. He was a missionary, a very great missionary, who told us the "finally" of Christianity. "Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue and if there be any praise, think of these things."

The Hindoo student, Narasema-Charyar of Madras, followed. He said:

If success be the criterion by which to gauge an undertaking and if missionary success means the conversion of the Hindoos then it must be confessed that missionary work in India is a failure. Why does not Christianity in India spread faster? Why don't the natives adopt it in numbers? For this there are many reasons. Into the vexed questions as to the benefits the Hindoos have derived from English rule I shall not enter. I belong to that class of my countrymen who believe in having a little more bread to eat and a little less of the much-admired Western civilization. But there is another class, a love-in-a-cottage class, who believe in the efficacy of western civilization to feed half-starved millions, but be this as it may, the English advocacy of Christianity did not benefit it

much, for with the conqueror's pride they cannot bring themselves down, or rather cannot bring themselves up to practice the humility which they preach. The religion which a conquering nation with an exasperating consciousness of superiority condescendingly offers to the conquered must ever be disgusting to the recipient, however good it may be. Again your missionaries, in their iconoclastic eagerness, attack some of our prejudices which are not necessarily un-Christian. Thus our intermingling with other castes is made a necessary article of faith of the converted Hindoo, and let me tell you from my own experience, that it is to us a physical repugnance. Eating with the lower castes is a nauseating process to us; we cannot do it if we try. There is another custom of the Brahmins, far more deeply ingrained and far more difficult to uproot. I mean their prejudice against animal food. So long as Christians by tacit silence make people believe that the eating of animal food is a necessary preparatory course to be gone through before baptism, so long then will you find you have a stumbling block in the way of evangelization of India.

I shall close this address with a few words as to how a Christian missionary ought to work. They complain that they cannot get a hearing—but suppose a hundred of your zealous young Christians and clad in the saffron robes of a humble mendicant, preach from house to house, singing the praise of him who died for love, do you think the people would refuse to hear them? At first they may be jeered, they may be ridiculed, but did not the prophets endure similar trials? You may think I am advocating an impossible attempt. About two hundred years ago a poor Jesuit, Father Beschi by name, went about the country doing these very things, and he read before the King of Madura

a poem on the life of Christ, which, notwithstanding its forced style, compares favorably with Edwin Arnold's "Light of the World." To-day the much misunderstood Salvationists are doing the same. They are the stuff of which missionaries ought to be made. If these, my remarks, put you in the right track, if they give you some of our feeling, so that it will smooth your way for future efforts, I have not spoken in vain.

## VICTORIES OF MISSIONARIES.

The. Rev. R. E. Hume of India said.

It would be far pleasanter to my heart to tell some of the victories of missions than to attempt suggestions as to how we might do our work better if that were the subject which was assigned to me. I would tell my brother from Madras what he does not know. He tells the truth as he sees it, that in the City of Madras and in the university of which he is a graduate, the converts of the Christian faith take a higher stand than the Brahmins. I would tell him that in the decade from 1871 to 1881 the census of the British Government, not missionary reports, says that when the population increased 6 per cent the Christian population increased 32 per cent. I would tell him that by the report not of missions but of the British Government census in the decade from 1881 to 1891, when the population of the country increased 10 per cent, the native Christian community increased 23 per cent, and if I ever have permission to tell the story of what the Director of Public Instruction in his own city has said—I have it in my pocket now, but it is not my subject—I would show how he prophecies that in a

generation all the positions of influence and of responsibility will be in the hands of the Christian community of India.

We do make mistakes. We want to be better. We are willing to have our Buddist and our Brahmin friends tell us how we can be better. As the subject is "How We Might Do Our Work Better" I will say a few words on the relations of missionaries and non-Christians, and the first thing is, we might some of us know their thoughts better. We ought to study their books more deeply, more intelligently, more constantly. We ought to associate with them in order to know their inmost thoughts and their feelings and their aspirations better than we do. The second suggestion which I would make and which is at the kernel of this parliament is when we recognize truth we should more cordially and more gladly recognize it. And the third point which I would say is that there are phases of Christian truth and doctrine which are put before Orientals as essential to Christianity which I do not believe and which some of us do not believe are essential to Christianity. It is hard for a man to say that he is to give another message than that which seems to him truth, but I would have my brethren and sisters remember that even our Divine Master exercised a restraint in regard to what he believed to be true when he saw that men were not in a position to accept it, and I for my part believe that it is some times better to teach less than what you believe to be the whole truth when you have reason to know that the statements as you would put them, instead of bringing men to the essential Christ, to the heart of Christianity, drive them from it.

Now the last word is this: These are the days when missionaries are criticised and I say hear both sides.

Fair play is a jewel even for the missionary, and when he is criticised don't say it is all true, because some globe trotter has told you, or because some one has reported it in the newspaper, or even because our honored brethren tell what they see so far as they know, but let us humbly take those criticisms to our Master and benefit by them as we can, and for the rest may we say, if the Master praises what of men?

## QUOTES FROM THE KORAN.

Dr. George E. Post of Beyrout, Syria, was the next speaker. As he stepped to the front of the platform he held aloft a thick volume in black covers from which he quoted extensively. The book was a copy of the Koran and Dr. Post's evident object in reading from it was to contrast the text with some of the utterances of Mohammed Webb. Dr. Post said:

I hold in my hand a book which is never touched by 200,000,000 of the human race with unwashed hands, a book which is never carried below the waist, a book which is never laid upon the floor, a book every word of which to these 200,000,000 of the human race is considered the direct Word of God which came down from heaven. And I propose without note or comment to read to you a few words from this sacred book, and you may make your own comments upon them afterwards.

In Chapter 66 it is said, "O, prophet, attack the infidel with arms." And chapter 2 says: "And fight for the religion of God against those who fight against you and kill them wherever ye find them, and turn them out of that whereof they have dispossessed you."

Also on page 25 it is written: "War is enjoined you against the infidels, but this is faithful unto you; yet perchance ye hate a thing which is better for you, and perchance ye love a thing which is worse for you." Chapter 48: "Say unto the Arabs of the desert who are left behind, ye shall be called forth against a mighty and a warlike nation; ye shall fight against them or they shall profess Islam." And this may be translated: "Until they profess Islam." I read in chapter 4 of the Koran: "And if ye fear that ye shall not act with equity toward orphans of the female sex take in marriage of such other women as please you two, or three, or four, and not more." In the same chapter I read: "Ye may with your substance provide wives for yourselves." I read, however, that these were not sufficient provisions for the prophet and a special revelation had to be made from heaven in these words: "O, prophet, we have allowed thee thy wives, unto whom thou hast given thy dower, and also the slaves which thy right hand possesseth of the booty which God hath granted thee, and the two daughters of thy uncles and the daughters of thy aunts, both on thy father's side and thy mother's side, who have fled with thee from Mecca, and any other believing woman, if she give herself unto the prophet in case the prophet desires to take her to wife. This is a particular privilege granted unto thee above the rest of the true believers."

There is one chapter which I dare not stand before you, my sisters, and wives, and daughters, and read to you. I have not the face to read it; nor would I like to read it even in a congregation of men. It is the sixty-fourth chapter of the Koran. You may read that chapter if you like, yourselves, and you may read the comment of their great leaders and theologians,

that of the man on whom they rely for the interpretation of the Koran. The chapter is called "Prohibition." If I were going to name it I should call it "High License."

The following passage was recorded on Mohammed's wives asking for more sumptuous clothes and additional allowances for their expenses. The Prophet no sooner received the request than he gave them their option even to continue with him or be divorced. In this passage God is supposed to be the speaker. He says: "O Prophet, say unto thy wives, if ye seek this present life and the pomp thereof come, I will make a handsome provision for you, and I will dismiss you with an honorable dismission; but if ye seek God and his apostle and the life to come, verily, God hath prepared for such of you as work righteousness a great reward."

## RESULTS IN JAPAN.

The Rev. Mr. Haworth of Japan said:

Being from Japan you will naturally expect me to speak of the particular phases of the missionary problem which are more or less peculiar to that field. Those who heard the intresting paper of Prof. Kosaki Wednesday afternoon on this platform will be ready to believe that in Japan at least it is high time for missionaries to mend their ways or get out and let Brother Kosaki and his Christian countrymen work out their own salvation. If in the great problems before the church in Japan; the problem of reconciling Christianity with the "National Spirit;" the problem of adjusting the relations between the missionaries and the Japanese Christians; the problem of denominationalism and church government; the problem of deter-

mining what are the essential doctrines of Christianity and of written creeds; the problems which affect the very life and continuity of Christ's Church in Japan; if in these vital and perplexing questions the missionaries can be of no service—as Mr. Kosaki says—if the Japanese must work out these difficult problems alone and are able to do it, the explanation of this strange situation must be either that the missionary has done his work so well that the pupil is now equal in all respects to the teacher, who might as well withdraw, or else the missionary has spent thirty-five years in grappling with the great problem of Christianizing Japan only to prove to himself in the end a colossal and preposterous failure. It is true the missionary has not the influence he once had in Japan and still has in most other fields. And this cannot be explained wholly on the ground of our success there. Japan is not evangelized to-day. With 40,000 baptized Christians out of 40,000,000 people, with the rate of annual increase in the church diminishing rather than increasing, with all these unsolved problems pressing upon the infant church, let not Christian America listen for one moment to one who would say that our work for Japan is done. Now, why have we failed to maintain our place as leaders in Japan? I answer, Because we have sinned against the way of Christ's kingdom, the law of unity and co-operation. We have bewildered the Japanese by our thirty or more different missions operating on the same ground. We have got up a sort of Cherokee Strip for Japan. We have bewildered the believers and strengthened the unbelievers by the multiplicity of organizations and specific doctrines. The time has come to study how all the forces of christendom can be brought to bear in solid phalanx and harmonious action upon the enemy. The time has come

when rivalries between different churches and missions should cease. Then shall the glory of the Lord be revealed, and that glory shall be ours to share with him.

On this subject, Harai, the learned Japanese Buddhist raised a storm of sympathetic indignation. When he spoke, his voice trembled with the fervor of his feeling and the strange robes of his office were forgotten in the eloquence of his utterances. He is a priest of the Shinto sect, and he was speaking of "the real attitude of Japan towards Christianity."

"Christianity was widely spread in Japan," he said, "when in 1837 the Christian missionaries, combined with their converts, cause a tragic and bloody rebellion against the country. It was understood at the time that these missionaries intended to subjugate Japan to their own country. It was this which caused the prohibition of Christianity in Japan. Christianity had brought riot, bloodshed, and rebellion in its train. Verily, it had brought instead of peace a sword. The government was forced to drive out the Christian missionaries in self-defense."

Then the audience of 4,000 men and women—most of themselves Christian—rose to their feet and cried "Shame!" Shame upon the missionaries they themselves had sent out.

"I was the first, I confess, and confess it proudly," went on the fearless Japanese, "to organize a society in Japan against Christianity, but it was not against real Christianity; it was against the injustice we had received from the people of Christendom."

It was like a voice out of darkness, a cry of op-

pression from a strange land. It came to the thousands of Christians who listened as a thunder blast, and when the Shinto priest had finished the people rose again to their feet and gave him three mighty cheers.

This was the sensation not only of the day but of the entire religious parliament. He said further:

There are few countries in the world so misunderstood as Japan. Among the innumerable unfair judgments the religious thought of my countrymen is especially misrepresented, and the whole nation is condemned as heathen. Be they heathen, pagan, or something else it is a fact that from the beginning of our history Japan has received all teaching with open mind, and also that the instructions which came from outside have commingled with the native religion in entire harmony, as is seen by so many temples built in the name of truth with a mixed appellation of Buddhism and Shintoism; as is seen by the affinity among the teachers of Confucianism and Taoism or other isms and the Buddhist and Shinto priest; as is seen by an individual Japanese who pays his or her respects to all teachings mentioned above; as is seen by the peculiar construction of the Japanese houses, which have generally two rooms, one for a miniature Buddhist temple and the other for a small Shinto shrine before which the family study the respective scriptures of the two religions; as is seen by the popular ode, which, translated, means: "Though there are many roads at the foot of the mountains, yet if the top is reached the same moon is seen."

You send your missionaries to Japan and they advise us to be moral and believe Christianity. We like to be moral, we know that Christianity is good, and

we are thankful for this kindness. But at the same time our people are rather perplexed and much in doubt about their advice. For when we think about the treaty stipulation in the time of feudalism when we were yet in our youth and know that it is still clung to by the powerful nation of Christendom; when legal cases are always decided by foreign authorities in Japan unfavorably to us, and when Americans march in procession hoisting lanterns marked "The Jap Must Go;" when we are called "unintelligent heathen," because we hesitate to swallow the sweet and warm liquid of Christianity—well, if such be the Christian ethics we are perfectly satisfied to be heathen.

If any religion teaches injustice to humanity I will oppose it, as I ever have opposed it, with my blood and soul. I will be the bitterest dissenter from Christianity, or I will be the warmest admirer of its gospel. To the promoters of the parliament and the ladies and gentlemen of the world who are assembled here I pronounce that your aim is the realization of the religious union, not nominally but practicably. We, the forty million souls of Japan, standing firmly and persistently upon the basis of international justice, await still further manifestations as to the morality of Christianity.

## CHAPTER III

## THE THREE GREAT RELIGIONS OF CHINA

### CONFUCIANISM

In the summer of 1892, Dr. Barrows offered a prize of gold to that member of the flowery kingdom who should submit the best paper on the religion of that land. The offer of Dr. Barows was advertised in the press throughout all China and to Kung Hisen Ho, of Shanghai, the gold was given for the prize essay. The distinguished Mr. Pung Quang Yu of the Chinese legation, and who sat on the platform, nodded his approval at the frequent applause which greeted the statement of Confucianism as Mr. Pipe read the essay of Mr. Ho. The address was as follows:

The most important thing in the superior man's learning is to fear disobeying heaven's will. Therefore in our Confucian religion the most important thing is to follow the will of heaven. The book of Yih King says: 'In the changes of the world there is the great Supreme which produces two principles, and these two principles are Yin and Yang. By Supreme is meant the spring of all activity. Our sages regard Yin and Yang and the five elements as acting and reacting upon each other without ceasing, and this doctrine is all important, like as the hinge of a door.

The incessant production of all things depends on this as the tree does on the root. Even all human affairs and all good are also dependent on it; therefore it is called the Supreme just as we speak of the extreme points of the earth as the north and south poles.

### THE GREAT SUPREME.

By Great Supreme is meant that there is nothing above it. But heaven is without sound or smell, therefore the ancients spoke of the Infinite and the Great Supreme. The Great Supreme producing Yin and Yang is law producing forces. When Yang and Yin unite they produce water, fire, wood, metal, earth. When these five forces operate in harmony the four seasons come to pass. The essences of the Infinite, of Yin and Yang, and of the five elements combine, and the heavenly become male and the earthly become female. When these powers act on each other all things are produced and reproduced and developed without end.

As to man, he is the best and most intelligent of all. This is what is meant in the book of Chung Yong when it says that what heaven has given is the spiritual nature. This nature is law. All men are thus born and have this law. Therefore it is Mencius says that all children love their parents and when grown up all respect their elder brethren. If men followed the natural bent of their nature then all would go the right way; hence the Chung Yong says: "To follow nature is the right way."

### THE FIVE RELATIONS.

But what Confucians lay great stress on is human affairs. What are these? These are the five relations,

and the five Constants. What are the five relations? They are those of sovereign and minister, father and son, elder and younger brother, husband and wife, and that between friend and friend. Now the ruler is the son of heaven, to be honored above all others, therefore in serving him there has to be loyalty. The parents' goodness to their children is boundless, like heaven's, therefore the parents should be served filially. Brothers are branches from the same root, therefore mutual respect is important. The marriage relation is the origin of all human relations, therefore mutual gentleness is important. As to friends, though as if strangers to our homes, it is important to be very affectionate.

When one desires to make progress in the practice of virtue as a ruler or minister, as parent or child, as elder or younger brother, or as husband and wife; if any one wishes to be perfect in any relation, how can it be done without a friend to exhort one to good and check one in evil? Therefore one should seek to increase his friends. Among the five relations there are, also the three Bands. The ruler is the name of the minister, the father is that of the son, and the husband is that of the wife. And the book of the Ta Hsich says: "From the emperor down to the common people the fundamental thing for all to do is to cultivate virtue." If this fundamental foundation is not laid then there cannot be order in the world. Therefore great responsibility lies on the leaders. This is what Confucius means when he says "When a ruler is upright he is obeyed without commands."

### IDEA OF BENEVOLENCE.

The Chung Yung says: "Sincerity or reality is the beginning and end of things. There is no such thing

as supreme sincerity without action. This is the use of faithfulness."

As to benevolence, it also includes righteousness, religion, and wisdom; therefore the sages consider that the most important thing is to get benevolence. The idea of benevolence is gentleness and liberal-mindedness; that of righteousness is clear duty; that of religion is showing forth; that of wisdom is to gather silently. When there is gentleness, clear duty, showing forth, and silent gathering constantly going on, then everything naturally falls to its proper place, just like the four seasons—e. g., the spring influences are gentle and liberal and are life-giving ones; in summer, life-giving things grow, in autumn these show themselves in harvest, and in winter they are stored up. If there were no spring the other three seasons would have nothing; so it is said the benevolent man is the life. Extend and develop this benevolence, and all under heaven may be benefited thereby. This is how to observe the human relations.

As to the doctrine of human life, Confucianism speaks of it more minutely. Cheng Tsze says: "The spirits are the forces or servants of heaven and earth, and signs of creative power; speaking of one power the supreme and originating is called God, the reverse and returning is Demon."

### REWARDS AND PUNISHMENTS.

As to rewards and punishment the ancient sages also spoke of them. The great Yu, B. C. 2255, said: "Follow what is right and you will be fortunate; do not follow it and you will be unfortunate. The results are only shadows and echoes of our acts." Tang, B. C. 1766, said: "Heaven's way is to bless the good and

bring calamity on the evil." His minister, Yi Yin, said: "It is only God who is perfectly just; good actions are blessed with a hundred favors, evil actions are cursed with a hundred evils." Confucius, speaking of the Book of Changes, Yih King said: "Those who multiply good deeds will have joys to overflowing; those who multiply evil deeds will have calamities running over."

But this is very different from Taoism which says that there are angels from heaven examining into men's good and evil deeds, and from Buddhism which says that there is a purgatory, or hell, according to one's deeds.

As to the great aim and broad basis of Confucianism, we say it searches into things, it extends knowledge, it has a sincere aim, i. e., to have a right heart, a virtuous life, so as to regulate the home, to govern the nation and give peace to all under heaven.

When the first emperor of the Ming dynasty (A. D. 1368-1644) arose, and reformed the religion and ritual of the empire, he called it the great peaceful dynasty. The pity was that he selected Buddhist priests to attend on the princes of the empire, and the priest Tao Yen corrupted the Hekin prince and a rebellious spirit sprung up which was a great mistake. Then Yen Tsung, too, employed Yen Sung, who only occupied himself in worship. Hi Tsung employed Ni Ngan, who defamed the loyal and the good, and the dynasty failed. These are the evidence of the value of Confucianism in every age.

But in our present dynasty worship and religion have been wisely regulated, and the government is in fine order, noble ministers and able officers have followed in succession down all these centuries.

That is what has caused Confucianism to be trans-

mitted from the oldest times till now, and why it constitutes its superiority to other religions is that it does not encourage mysteries and strange things or marvels. It is impartial and upright. It is a doctrine of great impartiality and strict uprightness, which one may bring forth in one's person and carry out with vigor in one's life. Therefore we say when the sun and moon come forth [as in Confucianism] then the light of candles can be dispensed with.

## BUDDHISM.

"The World's Debt to Buddha," was the subject of a paper by H. Dharmapala, of Ceylon, who so interested the parliament by his papers and talks. The paper is as follows, opening with this quotation from Max Müller:

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of them which will deserve the attention of those who have studied Plato and Kant, I should point to India. If I were to ask myself from what literature we here in Europe may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, and in fact more truly human a life, not for this life only, but for a transfigured and eternal life, again I should point to India."

Ancient India twenty five centuries ago was the scene of a religious revolution, the greatest the world has ever seen. Indian society at that time had two large and distinguished religious foundations—the Szmanas and the Brahmanas. Famous teachers arose and, with their disciples, went among the people preaching and converting them to their respective

views. Chief of them were Purana Kassapa, Makkhali, Ghosala, Ajita, Kesahambala, Pakudha Kacckagara, Sanjaya Belattiputta and Niganta Nathaputta. Amidst the galaxy of these bright luminaries there appeared other thinkers and philosophers who, though they abstained from a higher claim of religious reformers, yet appeared as scholars of independent thought. Such were Bavari, Pissa Mettayya, Mettagu, Punnaka, Dkotaka, Upasiva, Henaka, Todeyya, Sela Parukkha, Pokkharadsati, Maggadessakes, Maggajivins. These were all noted for their learning in their sacred scriptures, in grammar, history, philosophy, etc.

The air was full of a coming spiritual struggle. Hundreds of the most scholarly young men of noble families [Eulaputta] were leaving their homes in quest of truth; ascetics were undergoing the severest mortifications to discover the panacea for the evils of suffering. Young dialecticians were wandering from place to place engaged in disputations, some advocating skepticism as the best weapon to fight against the realistic doctrines of the day, some a sort of life which was the nearest way to getting rid of existence, some denying a future life. It was a time deep and many sided in intellectual movements, which extended from the Circles of Brahmanical thinkers far into the people at large.

The sacrificial priest was powerful then as he is now. He was the mediator between God and man. Monotheism of the most crude type, fetichism from anthropomorphic deism to transcendental dualism was rampant. So was materialism from sensual epicureanism to transcendental Nihilism. In the words of Dr. Oldenberg: "When the dialectic skepticism began to attack moral ideas, when a painful longing for deliverance from the burden of being was met by the first signs of moral decay, Buddha appeared."

The Saviour of the World,
Prince Siddhartha styled on Earth.
In Earth on Heavens and Hells incomparable,
All honered, Wisest, Best, most Pitiful,
The teacher of Nirvana and the Law.

Oriental scholars, who had begun their researches in the domain of Indian literature at the beginning of this century, were put to great perplexity of thought at the discovery of the existence of a religion called after Buddha in the Indian philosophical books, Sir William Jones, H. H. Wilson and Mr. Colbrooke were embarrassed in being unable to identify him. Dr. Marshman, in 1824, said that Buddha was the Egyptian Apis, and Sir William Jones solved the problem by saying that he was no other than the Scandinavian Woden. The barge of the early orientals was drifting into the sand banks of Sanscrit literature when in June, 1837, the whole of the obscure history of India and Buddhism was made clear by the disciphering of the rock-cut edicts of Asoka the Great in Garnar and Kapur-da-gini by that lamented archæologist, James Pramsep, by the translation of the Pali Ceylon history into English by Turner, and by the discovery of Buddhist manuscripts in the temples of Mepal, Ceylon and other Buddhist countries. In 1844 the first rational, scientific, and comprehensive account of the Buddhist religion was published by the eminent scholar, Eugene Purnouff. The key to the archives of this great religion was also presented to the thoughtful people of Europe by this great scholar.

With due gratitude I mention the names of the scholars to whose labors the present increasing popularity of the Buddha religion is due: Spence, Hardy, Gogerly, Turner, Professor Childers, Dr. Davids, Dr. Oldenberg, Max Müller, Professor Jansboll and others.

Pali scholarship began with the labors of the late Dr. Childers and the western world is indebted to Dr. Davids, who is indefatigable in his labors in bringing the rich stores of hidden wisdom from the minds of Pali literature. To two agencies the present popularity of Buddhism is due—Sir Edwin Arnold's incomparable epic, "The Light of Asia," and the theosophical society.

FINDS SCHOLARLY FAVOR.

"The irresistible charm which influences the thinking world to study Buddhism is the unparalleled life of its glorified founder. His teaching has found favor with everyone who has studied his history. His doctrines are the embodiment of universal love. Not only our philologists, but even those who are prepossessed against his faith have ever found but words of praise," says H. G. Blavatsky. "Nothing can be higher and purer than his social and moral code." "That moral code," says Max Müller, "taken by itself is one of the most perfect which the world has ever known." "The more I learn to know Buddha," says Professor Jansboll, "the more I admire him." "We must," says Professor Barth, "set clearly before us the admirable figure which detaches itself from it, that finished model of calm and sweet majesty, of infinite tenderness for all that breathes, and compassion for all that suffers, of perfect moral freedom and exemption from every prejudice. It was to save others that he who was one day to be Gautama disdained to tread sooner in the way of Nivana, and that he chose to become Buddha at the cost of countless numbers of supplementary existences."

"The singular force," says Professor Bloomfield, "of the great teacher's personality is unquestioned. The

sweetness of his character and the majesty of his personality stand forth upon the background of India's religious history with a degree of vividness which is strongly enhanced by the absence of other religions of any great importance." And even Bartholemy St. Hilaire, misjudging Buddhism as he does, says: "I do not hesitate to say that there is not among the founders of religions a figure either more pure or more touching than that of Buddha. He is the perfect model of all the virtues he preaches; his self-abnegation, his charity, his unalterable sweetness of disposition do not fail him for one instant." That poet of Buddhism —the sweet singer of the "Light of Asia," Sir Edwin Arnold, thus estimates the place of Buddhism and Buddha in history: "In point of age most other creeds are youthful compared with this venerable religion, which has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in the final good and the proudest assertion ever made of human freedom."

### QUALITIES OF BUDDHA.

"Infinite is the wisdom of the Buddha. Boundless is the love of Buddha to all that live." So say the Buddhist scriptures. Buddha is called the Mahamah Karumika, which means the all merciful Lord who has compassion on all that live. To the human mind Buddha's wisdom and mercy is incomprehensible. The foremost and greatest of his disciples, the blessed Sariputta, even he has acknowledged that he could not gauge the Buddha's wisdom and mercy.

Already the thinking minds of Europe and America have offered their tribute of admiration to his divine memory. Professor Huxley says: "Guatama got rid

of even that shade of a shadow of permanent existence by a metaphysical tour de force of great interest to the student of philosophy, seeing that it supplies the wanting half of Bishop Berkeley's well-known idealist argument. It is a remarkable indication of the subtlety of Indian speculation that Guatama should have seen deeper than the greatest of modern idealists."

The tendency of enlightened thought of the day, all the world over is not toward theology, but philosophy and psychology. The bark of theological dualism is drifting into danger. The fundamental principles of evolution and monism are being accepted by the thoughtful. The crude conceptions of anthropomorphic deism are being relegated into the limbo of oblivion. Lip service of prayer is giving place to a life of altruism. Personal self-sacrifice is gaining the place of a vicarious sacrifice. History is repeating itself. Twenty-five centuries ago India witnessed an intellectual and religious revolution which culminated in the overthrow of monotheism and priestly selfishness, and the establishment of a synthetic religion. This was accomplished through Sakya Muni. To-day the Christian world is going through the same process.

### THE PRECEPTS ANDMISSION OF BUDDHA.

It is difficult to properly comprehend the system of Buddha by a spiritual study of its doctrines. And especially by those who have been trained to think that there is no truth in other religions. When the scholar Vachcha, approaching Budda, demanded a complete elucidation of his doctrines, he said: "This doctrine is hard to see, hard to understand, solemn and sublime, not resting on dialectic, subtle, and perceived only by the wise. It is hard for you to learn who are

of different views, different ideas of fitness, different choice, trained and taught in another school."

As systematic study of Buddha's doctrine has not yet been made by the Western scholars, hence the conflicting opinions expressed by them at various times. The notion once held by the scholars that it is a system of materialism has been exploded. The positivists of France found in it a positivism. Buckner and his school of materialists thought it was a materialistic system. Agnostics found in Buddha an agnostic and Dr. Rhys Davids, the eminent Pali scholar, used to call him the "agnostic philosopher of India." Some scholars have found an expressed monotheism therein. Arthur Lillie, another student of Buddhism, thinks it a theistic system. Pessimists identify it with Schopenhaur's pessimism. The late Mr. Buckle identified it with the pantheism of India. Some have found in it a monoism, and the latest dictum is Professor Huxley's, that it is an idealism supplying "the wanting half of Bishop Buckley's well-known idealist argument." Dr. Eikl says that "Buddhism is a system of vast magnitude, for it embraces all the various branches of science, which our Western nations have been long accustomed to divide for separate study. It embodies, in one living structure grand and peculiar views of physical science, refined and subtle theories on abstract metaphysics, an edifice of fanciful mysticism, a most elaborate and far-reaching system of practical morality, and, finally, a church organization as broad in its principles and as finely wrought in its most intricate network as any in the world. All this is, moreover, confined in such a manner that the essence and substance of the whole may be compressed into a few formulas and symbols plain and suggestive enough to be grasped by the most simple-minded ascetic, and

yet so full of philosophic depths as to provide rich food for years of meditation to the metaphysician, the poet, the mystic, and pleasant pasturage for the most fiery imagination of any poetical dreamer."

### SYSTEM OF PURE THOUGHT.

In the religion of Buddha is found a comprehensive system of ethics, and a transcendental metaphysic embracing a sublime psychology. To the simple-minded it offers a code of morality, to the earnest student a system of pure thought. But the basis doctrine is the self-purification of man.

Spiritual progress is impossible for him who does not lead a life of purity and compassion. The superstructure has to be built on the basis of a pure life. So long as one is fettered by selfishness, passion, prejudice, fear, so long the doors of his higher nature are closed against the truth. The rays of the sunlight of truth enter the mind of him who is fearless to examine truth, who is free from prejudice, who is not tied by the sensual passion, and who has reasoning faculties to think. One has to be an atheist in the sense employed by Max Müller:

> There is an atheism which is not death; there is another which is the very life blood of all true faith. It is the power of giving up what, in our best, our most honest moments, we know to be no longer true. It is the readiness to replace the less perfect, however dear, however sacred it may have been to us, by the more perfect, however much it may be detested as yet by the world. It is the true self-surrender, the true self-sacrifice, the truest trust in truth, the truest faith.
>
> Without that atheism no new religion, no reform, no reformation, no resuscitation would ever have been possible; without that atheism no new life is possi-

ble for anyone of us. The strongest emphasis has been put by Buddha on the supreme importance of having an unprejudiced mind before we start on the road of investigation of truth. The least attachment of the mind to preconceived ideas is a positive hindrance to the acceptance of truth. Prejudice, passion, fear of expression of one's convictions and ignorance are the four biases that have to be sacrificed at the threshold. To be born as a human being is a glorious privilege. Man's dignity consists in his capability to reason and think and to live up to the highest ideal of pure life, of calm thought, of wisdom, without extraneous interventions. Buddha says that man can enjoy in this life a glorious existence, a life of individual freedom, of fearlessness and compassionateness. This dignified ideal of manhood may be attained by the humblest, and this consummation raises him above wealth and royalty. "He that is compassionate and observes the law is my disciple."

### HUMAN BROTHERHOOD IS TAUGHT.

Human brotherhood forms the fundamental teaching of Buddha—universal love and sympathy with all mankind and with animal life. Everyone is enjoined to love all beings as a mother loves her only child and takes care of it even at the risk of her life. The realization of the ideal of brotherhood is obtained when the first stage of holiness is realized. The idea of separation is destroyed and the oneness of life is recognized. There is no pessimism in the teachings of Buddha, for he strictly enjoins on his holy disciples not even to suggest to others that life is not worth living. On the contrary, the usefulness of life is emphasized for the sake of doing good to self and humanity.

From the fetich worshiping savage to the highest type of humanity man naturally yearns for something higher. And it is for this reason that Buddha inculcated the necessity for self-reliance and independent thought. To guide humanity in the right path, a Tathagata (Messiah) appears from time to time.

In the sense of a supreme Creator, Buddha says that there is no such being, accepting the doctrine of evolution as the only true one, with corollary, the law of cause and effect. He condemns the idea of a creator, but the supreme God of the Brahmins and minor Gods are accepted. But they are subject to the law of cause and effect. This supreme God is all love, all merciful, all gentle, and looks upon all beings with equanimity. Buddha teaches men to practice these four supreme virtues. But there is no difference between the perfect man and this supreme God of the present world.

The teachings of the Buddha on evolution are clear and expansive. We are asked to look upon the cosmos "as a continuous process unfolding itself in regular order in obedience to natural laws. We see in it not a yawning chaos restrained by the constant interference from without of a wise and beneficent external power, but a vast aggregate of original elements perpetually working out their own fresh redistribution in accordance with their own inherent energies. He regards the cosmos as "an almost infinite collection of material, animated by an almost infinite sum total of energy," which is called Akasa. I have used the above definition of evolution as given by Grant Allen in his "Life of Darwin," as it beautifully expresses the generalized idea of Buddhism. We do not postulate that man's evolution began from the protoplasmic stage; but we are asked not to speculate on the origin of

life, on the origin of the law of cause and effect, etc. So far as this great law is concerned we say that it controls the phenomena of human life as well as those of external nature, the whole knowable universe forms one undivided whole.

Buddha promulgated his system of philosophy after having studied all religions. And in the Brahma-jola sutta sixty-two creeds are discussed. In the Kalama, the sutta, Buddha says:

Do not believe in what ye have heard. Do not believe in traditions, because they have been handed down for many generations. Do not believe in anything because it is renowned and spoken of by many. Do not believe merely because the written statement of some old sage is produced. Do not believe in conjectures. Do not belive in that as truth to which you have become attached by habit. Do not believe merely on the authority of your teachers and elders. Often observation and analysis, when the result agrees with reason is conducive to the good and gain of one and all. Accept and live up to it.

To the ordinary householder, whose highest happiness consists in being wealthy here and in heaven hereafter, Buddha inculcated a simple code of morality. The student of Buddha's religion from destroying life, lays aside the club and weapon. He is modest and full of pity. He is compassionate to all creatures that have life. He abstains from theft, and he passes his life in honesty and purity of heart. He lives a life of chastity and purity. He abstains from falsehood and injures not his fellow man by deceit. Putting away slander he abstains from calumny. He is a peace-maker, a speaker of words that make for peace. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, such are the words he speaks. He abstains from harsh language. He abstains from fool-

ish talk, he abstains from intoxicants and stupifying drugs.

### THE HIGHEST MORALITY.

The advance student of the religion of Buddha, when he has faith in him, thinks "full of hindrances in household life is a path defiled by passion. Pure as the air is the life of him who has renounced all worldly things. How difficult it is for the man who dwells at home to live the higher life in all its fullness, in all its freedom. Let me then cut off my hair and beard, let me clothe myself in orange colored robes, let me go forth from a household life into the homeless state." Then before long, forsaking his portion of wealth, forsaking his circle of relatives, he cuts off his hair and beard, he clothes himself in the orange robes and he goes into the homeless state, and then he passes a life of self-restraint, according to the rules of the order of the blessed one. Uprightness is his object and he sees danger in the least of those things he should avoid. He encompasses himself with holiness, in word and deed. He sustains his life by means that are quite pure. Good is his conduct, guarded the door of his senses, mindful and self-possessed, he is altogether happy.

The student of pure religion abstains from earning a livelihood by the practice of low and lying arts, viz., all divination, interpretation of dreams, palmistry, astrology, crystal prophesying, charms of all sorts. Buddha also says:

Just as a mighty trumpeter makes himself heard in all the four directions without difficulty, even so of all things that have life, there is not one that the student passes by or leaves aside, but regards them all with mind set free and deep-felt pity, sympathy and equa-

nimity. He lets his mind pervade the whole world with thoughts of love.

### REALIZATION OF THE UNSEEN.

To realize the unseen is the goal of the student of Buddha's teachings, and such a one has to lead an absolutely pure life. Buddha says:

Let him fulfill all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone. Fulfill all righteousness for the the sake of the living, and for the sake of the blessed ones that are dead and gone.

Thought transference, thought reading, clairordence, clairvoyance, projection of the sub-conscious self and all the higher branches of psychical science that first now engage the thoughtful attention of psychical researches are within the reach of him who fulfills all righteousness, who is devoted to solitude and to contemplation.

Charity, observance of moral rules, purifying the mind, making others participate in the good work that one is doing, co-operating with others in doing good, nursing the sick, giving gifts to the deserving ones, hearing all that is good and beautiful, making others learn the rules of morality, accepting the laws of cause and the effect, are the common apponage of all good men.

Prohibited employments include slave dealing, sale of weapons of warfare, sale of poisons, sale of intoxicants, sale of flesh—all deemed the lowest of professions.

The five kinds of wealth are: Faith, pure life, receptivity of the mind to all that is good and beautiful,

liberality and wisdom. Those who possess these five kinds of wealth in their past incarnations are influenced by the teachings of Buddha.

### UNIVERSALISM OF BUDDHA'S TEACHINGS.

Besides these, Buddha says in his universal precepts: He who is faithful and leads the life of a householder, and possesses the following four (Dhammas) virtues: Truth, justice, firmness and liberality, such a one does not grieve when passing away. Pray ask other teachers and philosophers far and wide whether there is found anything greater than truth, self-restraint, liberality and forbearance.

The pupil should minister to his teacher; he should rise up in his presence, wait upon him, listen to all that he says with respectful attention, perform the duties necessary for his personal comfort and carefully attend to his instruction. The teacher should show affection for his pupil. He trains him in virtue and good manners, carefully instructs him, imparts to him a knowledge of the sciences and wisdoms of the ancients, speaks well of him to relatives and guards him from danger.

The honorable man ministers to his friends and relatives by presenting gifts, by courteous language, by promoting as his equals and by sharing with them his prosperity. They should watch over him when he has negligently exposed himself, guard his property when he is careless, assist him in difficulties, stand by him and help to provide for his family.

The master should minister to the wants of his servants, as dependents; he assigns them labor suitable to their strength, provides for their comfortable support; he attends them in sickness, causes them to

partake of any extraordinary delicacy he may obtain and makes them occasional presents. The servants should manifest their attachment to the master; they rise before him in the morning and retire later to rest, they do not purloin his property, do their work cheerfully and actively and are respectful in their behavior toward him.

### RELIGIOUS TEACHERS AND LAWYERS.

The religious teachers should manifest their kind feelings toward lawyers. They should dissuade them from vice, excite them to virtuous acts—being desirous of promoting the welfare of all. They should instruct them in the things they had not previously learned, confirm them in the truths and point out to them the way to heaven. The lawyers should minister to the teachers by respectful attention manifested in their words, actions and thoughts: and by supplying them their temporal wants and by allowing them constant access to them.

The wise, virtuous, prudent, intelligent, teachable, docile man will become eminent. The persevering, diligent man, unshaken in adversity and of inflexible determination, will become eminent. The well informed, friendly disposed, prudent speaking, generous minded, self-controlled, self-possessed man, will become eminent.

In this world generosity, mildness of speech, public spirit and courteous behavior are worthy of respect under all circumstances and will be valuable in all places. If these be not possessed the mother will receive neither honor nor support from the son, neither will the father receive respect nor honor. Buddha also says:

Know that from time to time a Tathagata is born into the world, fully enlightened, blessed and worthy, abounding in wisdom and goodness, happy with knowledge of the world, unsurpassed as a guide to erring mortal, a teacher of Gods and men, a blessed Buddha. He, by himself, thoroughly understands and sees, as it were face to face, this universe, the world below with all its spirits and the worlds above, and all creatures, all religious teachers, Gods and men, and he then makes his knowledge known to others. The truth doth he proclaim, both in its letter and its spirit, lovely in its origin, lovely in its progress, lovely in its consummation; the higher life doth he proclaim, in all its purity and in all its perfectness.

ATTRIBUTES OF BUDDHA.

1. He is absolutely free from all passions, commits no evil even in secrecy and is the embodiment of perfection. He is above doing anything wrong.
2. Self-introspection—by this has he reached the state of supreme enlightenment.
3. By means of his divine eye he looks back to the remotest past and future. Knows the way of emancipation, and is accomplished in the three great branches of divine knowledge, and has gained perfect wisdom. He is in possession of all psychic powers, always willing to listen, full of energy, wisdom and dhyana.
4. He has realized eternal peace and walks in the perfect path of virtue.
5. He knows three states of existence.
6. He is incomparable in purity and holiness.
7. He is teacher of gods and men.
8. He exhorts gods and men at the proper time according to their individual temperaments.
9. He is the supremely enlightened teacher and the perfect embodiment of all the virtues he teaches.

The two characteristics of Buddha are wisdom and compassion.

Buddha gave a warning to his followers when he said:

He who is not generous, who is fond of sensuality, who is disturbed at heart, who is of uneven mind, who is not reflective, who is not of calm mind, who is discontented at heart, who has no control over his senses —such a disciple is far from me, though he is in body near me.

The attainment of salvation is by the perception of self through charity, purity, self-sacrifice, self knowledge, dauntless energy, patience, truth, resolution, love and equanimity. The last words of Buddha were these:

Be ye lamps unto yourselves; be ye a refuge to yourselves; betake yourself to an eternal voyage; hold fast to the truth as a lamp; hold fast as a refuge to the truth; look not for refuge to anyone beside yourselves. Learn ye, then, that knowledge which I have attained and have declared unto you and walk ye in it, practice and increase in order that the path of holiness may last and long endure for the blessing of many people, to the relief of the world, to the welfare, the blessing, the joy of Gods and men.

## TAOISM.

Dr. Martin, President of Tung Wen College of Peking said of Taoism:

There is a religion indigenous to China. It is Taoism, the third great religion of China. But as the Chinese say of their famous Book of Changes, that "it cannot be carried beyond the seas," we may say the same of Taoism—it has nothing that will bear tranrsportation. Its founder, Lao Tsze, did indeed express some sublime truths in beautiful language; but he enjoined retirement from the world rather than persistent effort to improve mankind. His followers have become sadly degenerate; and not to speak of alchemy, which they continue to pursue, their religion has dwin-

dled into a compound of necromancy and exorcism. It is, however, very far from being dead.

### LATTER DAY TAOISM.

It has at its head a pontiff who represents a hierarchy as old as the Christian era. From his palace on the Tunghn mountains of Kiongsi he exercises a serious sort of spiritual jurisdiction over everything in the empire, the tutelar deity of the city being by him selected from a list of dead Mondouins. He is supposed, moreover to be able to control all the bad spirits that molest mankind and the visitor is shown long rows of jars, each bearing the seal of the pontiff and an inscrpition indicating that some culprit spirit was there confined. Such is Taoism at the present day, and though it exercises a tremendous power over the minds of the superstitious, its doctrine and methods would hardly be deemed edifying in other parts of the world.

VIRCHAND A. GANDHI,

a lawyer of Bombay and one of the chief exponents of the Jain religion.

## CHAPTER IV

## THE RELIGIONS OF INDIA

### HINDOOISM

Dr. Jones introduced Virchand R. Ganthi, a bachelor of arts from an Indian college, who read a paper on "Hindooism," written by his fellow collegian Manual N. Doivedi, who was unable to attend the parliament in person. The paper was an exhaustive review and analysis of the Hindoo faith and system of philosophy. A synopsis of the views presented follows:

Hindooism is a wide term, but at the same time a vague term. The word Hindoo is invented by the Mohammedan conquerors of Aryavata, the historical name of India, and it denotes all who reside beyond the Indus. Hindooism, therefore, correctly speaking, is no religion at all. It embraces within its wide intention all shades of thought, from the Atheistic Jainas and Bauddhas to the theistic Sâmpradavikas and Samâjists and the rationalistic Advaitins. But we may agree to use the term in the sense of that body of philosophical and religious principles which are professed in part or whole by the inhabitants of India. I shall confine myself in this short address to unfolding the meaning of this term and shall try to

show the connections of this meaning with the ancient records of India, the Vedas.

### RELIGION AT BOTTOM OF ETHICS.

Before entering upon this task permit me, however, to make a few preliminary observations. Religion is defined by Webster generally as any system of worship. Religion divides itself into physics, ontology, and ethics, and, without being that vague something which is set up to satisfy the requirements of the emotional side of human nature, it resolves itself into that rational demonstration of the universe which serves as the basis of a practical system of ethical rules. Every Indian religion, for let it be understood there is quite a number of them, has therefore some theory of the physical universe, complemented by some sort of spiritual government, and a code of ethics consistent with that theory and that government. So then, it would be a mistake to take away any one phase of any Indian religion and pronounce upon its merits on a partial survey. The next point I wish to clear is the chronology of the Purânas, I mean the chronology given in the Purânas.

Whereas the Indian religion claims exorbitant antiquity for its teachings, the tendency of Christian writers has been to cramp everything within the narrow period of 6,000 years. It behooves men of impartial judgment to look upon all religions as so many different explanations of the dealings of the Supreme with men of varying culture and nationality.

We may now address ourselves to the subject before us. At least six different and well marked stages are visible in the history of Indian philosophic thought; and each stage appears to have left its impress upon

the meaning of the word Hindooism. The six stages may be enumerated thus: The Veda; the Sutra; the Dars'ana; the Purâna; the Samaprâdava; the Samâja.

The spread of education set people to thinking and a spirit of "reformation" swayed the minds of all active-minded men. The change worked was, however, no reformation at all. Under the auspices of materialistic science and education guided by materialistic principles the mass of superstition then known as Hindooism was scattered to the winds, and atheism and skepticism ruled supreme. But this state of things was not destined to endure in religious India. The revival of Sanscrit learning brought to light the immortal treasures of thought buried in the Vedas, Upanishads, Sutras, Dars'anas, and Purânas, and the true work of reformation commenced with the revival of Sanscrit. Several pledged their allegiance to their time-honored philosophy. But there remained many bright intellects given over to materialistic thought and civilization. These could not help thinking that the religion of those whose civilization they admired must be the only true religion.

### ATTRIBUTES OF HINDOOISM.

Hindooism may in general be understood to connote the following principal attributes: Belief in the existence of a spiritual principle in nature and in the principle of reincarnation. Observance of a complete tolerance and of the Samskaras; being in one of the Varnas and As'ramas, and being bound by the Hindoo law.

This is the general meaning of the term, but in its particular bearing it implies: Belonging to one of the Dars'anas, Samaprâdavas, or Panthas, or to one of the anti-Brahmanical schism.

Having ascertained the general and particular scope and meaning of Hindooism, I would ask you, gentlemen of this august parliament, whether there is not in Hindooism material sufficient to allow of its being brought in contact with the other great religions of the world by bringing them all under one common genius? In other words, is it not possible to enunciate a few principles of universal religion which every man who professes to be religious must accept, apart from his being a Hindoo or a Buddhist, a Mohammedan, or a Parsee, a Christian or a Jew? If religion is not wholly that something which satisfies the cravings of the emotional nature of man, but is that rational demonstration of the cosmos which shows at once the why and wherefore of existence, provides the external and all-embracing foundation of natural ethics, and by showing to humanity the highest ideal of happiness realizable, excites and shows the means of satisfying the emotional part of man; if, I say, religion is all this, all questions of particular religious professions and their comparative value must resolve themselves into simple problems workable with the help of unprejudiced reason and intelligence. In other words, religion, instead of being a mere matter of faith, might well become the solid province of reason, and a science of religion may not be so much a dream as is imagined by persons pledged to certain conclusions. Holding, therefore, these views on the nature of religion, and having at heart the great benefit of a common basis of religion for all men, I would submit the following simple principles for your consideration: belief in the existence of an ultra-material principle in nature, and in the unity of the all; belief in reincarnation and salvation by action.

These two principles of a possible universal re-

ligion might stand or fall on the merits, apart from the consideration of any philosophy or revelation that upholds them. I have every confidence no philosophy would reject them, no science would gainsay them, no system of ethics would deny them, no religion which professes to be philosophic, scientific, and ethical ought to shrink back from them. In them I see the salvation of man, and the possibility of that universal love which the world is so much in need of at the present moment.

The half hour rule by which all the essayists were strictly bound made it necessary for the scholarly Hindoo to skip large portions of his essay, but enough was presented to make reasonably clear the beautiful theories of the Eastern philosophers.

Swami Vivekananda, of India, presented a paper on the Hindu faith, in which he said:

Three religions now stand in the world which have come down to us from time prehistoric—Hinduism, Zoroastrianism and Indaism. These all have received tremendous shocks and all of them prove by their revival their internal strength, but Indaism failed to absorb Christianity and was driven out of its place of birth by its all-conquering daughter. Sect after sect has arisen in India and seemed to shake the religion of the Vedas to its very foundations; but, like the waters of the seashore in a tremendous earthquake, it has receded only for a while, only to return in an all-absorbing flood, and when the tumult of the rush was over these sects had been all sucked in, absorbed and assimilated in the immense body of another faith.

From the high spiritual flights of philosophy, of which the latest discoveries of science seem like echoes,

from the atheism of the Jains, to the low ideas of idolatry and the multifarious mythologies, each and all have a place in the Hindu's religion.

Where then, the question arises, where then the common center to which all these widely-diverging radii converge? Where is the common basis upon which all these seemingly hopeless contradictions rest? And this is the question which I shall attempt to answer.

### ABOUT THE VEDAS.

The Hindus have received their religion through the revelation of the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience—how a book can be without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times. Just as the law of gravitation existed before its discovery and would exist if all humanity forgot it, so with the laws that govern the spiritual world; the moral, ethical and spiritual relations between soul and soul and between individual spirits and the father of all spirits were there before their discovery and would remain even if we forgot them.

The discoverers of these laws are called Rishis and we honor them as perfected beings, and I am glad to tell this audience that some of the very best of them were women.

Here it may be said that the laws as laws may be without end, but they must have had a beginning. The Vedas teach us that creation is without beginning or end. Science has proved to us that the sum total of the cosmic energy is the same throughout all time. Then, if there was a time when nothing existed, where

was all this manifested energy? Some say it was in a potential form in God. But then God is sometimes potential and sometimes kinetic, which would make him mutable, and everything mutable is a compound, and everything compound must undergo that change which is called destruction. Therefore God would die. Therefore there never was a time when there was no creation.

DEFINES EXISTENCE.

Here I stand, and if I shut my eyes and try to conceive my existence, "I," "I," "I," what is the idea before me? The idea of a body. Am I, then, nothing but a combination of matter and material substances? The Vedas declare, "No." I am a spirit living in a body. I am not the body. The body will die, but I will not die. Here am I in this body, and when it will fail, still I will go on living. Also I had a past. The soul was not created from nothing, for creation means a combination and that means a certain future dissolution. If, then, the soul was created, it must die. Therefore, it was not created. Some are born happy, enjoying perfect health, beautiful body, mental vigor, and with all wants supplied. Others are born miserable. Some are without hands or feet, some idiots, and only drag out a miserable existence. Why, if they are all created, why does a just and merciful God create one happy and the other unhappy? Why is he so partial? Nor would it mend matters in the least to hold that those who are miserable in this life will be perfect in a future life. Why should a man be miserable here in the reign of a just and merciful God?

In the second place it does not give us any cause, but simply a cruel act of an all-powerful being, and therefore it is unscientific. There must have been

causes, then, to make a man miserable or happy before his birth, and those were his past actions. Why may not all the tendencies of the mind and body be answered for by inherited aptitude from parents? Here are the two parallel lines of existence—one that of the mind—the other that of matter.

### MENTAL HEREDITY.

If matter and its transformation answer for all that we have, there is no necessity of supposing the existence of a soul. But it cannot be proved that thought has been evolved out of matter. We cannot deny that bodies inherit certain tendencies, but those tendencies only mean the physical configuration through which a peculiar mind alone can act in a peculiar way. Those peculiar tendencies in that soul have been caused by past actions. A soul with a certain tendency will take birth in a body which is the fittest instrument for the display of that tendency, by the laws of affinity. And this is in perfect accord with science, for science wants to explain everything by habit, and habit is got through repetitions. So these repetitions are also necessary to explain the natural habits of a new-born soul. They were not got in this present life; therefore, they must have come down from past lives.

But there is another suggestion, taking all these for granted. How is it that I do not remember anything of my past life? This can be easily explained. I am now speaking English. It is not my mother tongue, in fact not a word of my mother tongue is present in my consciousness; but, let me try to bring such words up, they rush into my consciousnesss. That shows that consciousness is the name only of the surface of the mental ocean, and within its depths are

stored up all our experiences. Try and struggle and they will come up and you will be conscious.

RECALLING THE PAST.

This is the direct and demonstrative evidence. Verification is the perfect proof of a theory, and here is the challenge, thrown to the world by Rishis. We have discovered precepts by which the very depths of the ocean of memory can be stirred up—follow them and you will get a complete reminiscence of your past life.

So then the Hindu believes that he is a spirit. Him the sword cannot pierce, him the fire cannot burn, him the water cannot melt, him the air cannot dry. He believes every soul is a circle whose circumference is nowhere, but whose center is located in a body, and death means the change of this center from body to body. Nor is the soul bound by the condition of matter. In its very essence it is free, unbound, holy and pure and perfect. But somehow or other it has got itself bound down by matter, and thinks of itself as matter.

Why should the free-perfect and pure being be under the thraldom of matter? How can the perfect be deluded into the belief that he is imperfect? We have been told that the Hindus shirk the question and say that no such question can be there, and some thinkers want to answer it by the supposing of one or more quasi perfect beings, and use big scientific names to fill up the gap. But naming is not explaining. The question remains the same. How can the perfect become the quasi perfect; how can the pure, the absolute, change even a microscopic particle of its nature? The Hindu is sincere. He does not want to take shel-

ter under sophistry. He is brave enough to face the question in a manly fashion. And his answer is, "I do not know." I do not know how the perfect being, the soul, came to think of itself as imperfect, as joined and conditioned by matter. But the fact is a fact for all that. It is a fact in everybody's consciousnes that he thinks of himself as the body. We do not attempt to explain why I am in this body.

### SOUL IS ETERNAL.

Well, then, the human soul is eternal and immortal, perfect and infinite, and death means only a change of center from one body to another. The present is determined by our past actions, and the future will be by the present. The soul will go on evolving up or reverting back from birth to birth and death to death —like a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever raging, ever rushing, uncompromising current of cause and effect. A little moth placed under the wheel of causation which rolls on, crushing everything in its way, and waits not for the widow's tears or the orphan's cry.

The heart sinks at the idea, yet this is the law of nature. Is there no hope? Is there no escape? The cry that went up from the bottom of the heart of despair reached the throne of mercy and words of hope and consolation came down and inspired a Vedic sage and he stood up before the world and in trumpet voice proclaimed the glad tidings to the world. "Hear, ye children of immortal bliss, even ye that resisted in higher spheres. I have found the ancient one, who

is beyond all darkness, all delusion, and knowing him alone you shall be saved from death again." "Children of immortal bliss," what a sweet, what a hopeful name. Allow me to call you, brethren, by that sweet name—heirs of immortal bliss—yea, the Hindu refuses to call you sinners.

### CHILDREN OF GOD.

Ye are the children of God. The sharers of immortal bliss, holy and perfect beings. Ye divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature. Come up, live and shake off the delusion that you are sheep—you are souls immortal, spirits free and blest and eternal, ye are not matter, ye are not bodies. Matter is your servant, not you the servant of matter.

Thus it is the Vedas proclaim, not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that, at the head of all these laws, in and through every particle of matter and force, stands one "through whose command the wind blows, the fire burns, the clouds rain and death stalks upon the earth." And what is his nature?

He is everywhere, the pure and formless one who reveals himself to the pure heart, and the pure and stainless man sees God, yea, even in this life, and then, and then only. All the crookedness of the heart is made straight. Then all doubt ceases. Man is no more the freak of a terrible law of causation. So this is the very center, the very vital conception of Hinduism. The Hindu does not want to live upon words and theories —if there are existences beyond the ordinary sensual existence, he wants to come face to face with them. If there is a soul in him which is not matter, if there is

an all merciful universal soul, he will go to him direct. He must see him and that alone can destroy all doubts. So the best proof a Hindu sage gives, about the soul, about God, is, "I have seen the soul, I have seen God."

And that is the only condition of perfection. The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realizing—not in believing, but in being and becoming.

RELIGION OF HINDUS.

The whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God and see God, and in this reaching God, seeing God, becoming perfect, even as the father in heaven is perfect, consists the religion of the Hindus.

And what becomes of man when he becomes perfect? He lives a life of bliss, infinite. He enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure—God, and enjoys the bliss with God.

So far all the Hindus are agreed. This is the common religion of all the sects of India, but then the question comes—perfection is absolute, and the absolute cannot be two or three. It cannot have any qualities. It cannot be an individual. And so when a soul becomes perfect and absolute, it must become one with the Brahman, and he would only realize the Lord as the perfection, the reality, of his own nature and existence—existence absolute: knowledge absolute, and life absolute. We have often and often read about this being called the losing of individuality as in becoming a stock or a stone. "He jests at scars that never felt a wound."

I tell you it is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of two bodies, or three, four, five—and the ultimate of happiness would be reached when it would become a universal consciousness.

### INFINITE INDIVIDUALITY.

Therefore, to gain this infinite, universal individuality, this miserable little individuality must go. Then alone can death cease, when I am one with life. Then alone can misery cease, when I am with happiness itself. Then alone can all errors cease when I am one with knowledge itself. And this is the necessary scientific conclusion. Science has proved to me that physical individuality is a delusion, that really my body is one little, continuously changing body in an unbroken ocean of matter, and the Adwaitam is the necessary conclusion with my other counterpart, mind.

Science is nothing but the finding of unity, and as soon as any science can reach the perfect unity it will stop from further progress, because it will then have reached the goal. Thus, chemistry cannot progress farther when it shall have discovered one element out of which all others could be made. Physics will stop when it shall be able to discover one energy of which all others are but manifestations. The science of religion will become perfect when it discovers Him who is the one life in a universe of death, who is the constant basis of an ever changing world, who is the only soul of which all souls are but manifestations. Thus through multiplicity and duality the ultimate unity is reached, and religion can go no further. This is the goal of all—again and again, science after science, again and again.

And all science is bound to come to this conclusion in the long run. Manifestation and not creation is the word of science of to-day, and the Hindu is only glad that what he has cherished in his bosom for ages is going to be taught in more forcible language and with further light by latest conclusions of science.

## CHAPTER V

## RELIGIOUS SYSTEM OF THE PARSEES

### PECULIAR BELIEF AND CEREMONIES OF THE FOLLOWERS OF ZOROASTER

Jinanji Jamshodji said:

The greatest good that a Parliament of Religions, like the present can do is to establish what Professor Max Müller calls "that great golden dawn of truth, 'that there is a religion behind all religions.'" The learned professor very rightly says that "Happy is the man who knows that truth in these days of materialism and atheism." If this parliament of Religions does nothing else but spread the knowledge of this golden truth, and thus make a large number of men happy, it will immortalize its name. The object of my paper is to take a little part in the noble efforts of this great gathering, to spread the knowledge of that golden truth from a Parsee point of view. The Parsees of India are the followers of Zoroastrianism, of the religion of Zoroaster, a religion which was for centuries both the state religion and the national religion of ancient Persia. As Professor Max Muller says:

There were periods in the history of the world when the worship of Ormuzd threatened to rise triumphant on the ruins of the temples of all other gods. If the battles of Marathon and Salamis had been lost and Greece had succumbed to Persia, the state religion of

the empire of Cyrus, which was the worship of Ormuzd, might have become the religion of the whole civilized world. Persia had absorbed the Assyrian and Babylonian Empires; Jews were either in Persian captivity or under Persian sway at home; the sacred monuments of Egypt had been mutilated by the hands of Persian soldiers. The edicts of the king—the king of kings—were sent to India, to Greece, to Scythia and to Egypt, and if "by the grace of Ahura Mazda" Darius had crushed the liberty of Greece, the purer faith of Zoroaster might easily have superseded the Olympian fables.

With the overthrow of the Persian monarchy under its last Sassanian king, Yazdagard, at the battle of Nehavand in A. D. 642, the religion received a check at the hands of the Arabs, who, with sword in one hand and Koran in the other, made the religion of Islam both the state religion and national religion of the country. But many of those who adhered to the faith of their fathers quitted their ancient fatherland for the hospitable shores of India. The modern Parsees of India are the descendants of those early settlers. As a former governor of Bombay said, "Their position is unique—a handful of persons among the teeming millions of India, and yet who not only have preserved their ancient race with the utmost purity, but also their religion absolutely unimpaired by contact with others."

### DEAF TO APPEALS OF CHRISTIANS.

In the words of Rt. Rev. Dr. Meurin, the learned Bishop (Vicar Apostolic) of Bombay, in 1885, the Parsees are "a people who have chosen to relinquish their venerable ancestors' homesteads rather than abandon their ancient religion, the founder of which lived no less than 3,000 years ago—a people who for a thou-

sand years have formed in the midst of the great Hindoo people, not unlike an island in the sea, a quite separate and distinct nation, peculiar and remarkable as for its race, so for its religious and social life and customs." Professor Max Müller says of the religion of the Parsees:

Though every religion is of real and vital interest in its earliest state only, yet its later development, too, with all its misunderstandings, faults and corruptions, offers many an instructive lesson to the thoughtful student of history. Here is a religion, one of the most ancient of the world, once the state religion of this most powerful empire, driven away from its native soil, and deprived of political influence, without even the prestige of a powerful or enlightened priesthood, and yet professed by a handful of exiles—men of wealth, intelligence, and moral worth in Western India—with unhesitating fervor such as is seldom to be found in larger religious communities. It is well worth the earnest endeavor of the philosopher and the divine to discover, if possible, the spell by which this apparently effete religion continues to command the attachment of the enlightened Parsees of India and makes them turn a deaf ear to the allurements of the Brahmanic worship, and the earnest appeals of Christian missionaries.

## IS A MONOTHEISTIC RELIGION.

Zoroastrianism or Parseeism—by whatever name the system may be called—is a montheistic form of religion. It believes in the existence of one God, whom it knows under the names of Mazda, Ahura and Ahura-Mazda, the last form being one that is most commonly met with in the later writings of the Avesta. The first and the greatest truth that dawns upon the mind of a Zoroastrian is that the great and the infinite universe, of which he is an infinitesimally small part

is the work of a powerful hand—the result of a master mind. The first and the greatest conception of that master mind, Ahura-Mazda, is that, as the name implies, he is the Omniscient Lord, and as such he is the ruler of both the material and immaterial world, the corporeal and the incorporeal world, the visible and the invisible world. The regular movements of the sun and the stars, the periodical waxing and waning of the moon, the regular way in which the sun and the clouds are sustained, the regular flow of waters and the gradual growth of vegetation, the rapid movements of the winds and the regular succession of light and darkness, of day and night, with their accompaniments of sleep and wakefulness, all these grand and striking phenomena of nature point to and bear ample evidence of the existence of an almighty power who is not only the creator, but the preserver of this great universe, who has not only launched that universe into existence with a premeditated plan of completeness, but who, with the controlling hand of a father, preserves by certain fixed laws harmony and order here, there and everywhere.

As Ahura-Mazda is the ruler of the Physical World, so He is the ruler of the Spiritual World. His distinguished attributes are good mind, righteousness, desirable control, piety, perfection and immortality. He is the Beneficent Spirit from whom emanates all good and all piety. He looks into the hearts of men and sees how much of the good and of the piety that have emanated from him has made its home there, and thus rewards the virtuous and punishes the vicious. Of course, one sees at times, in the plane of this world, moral disorders and want of harmony, but then the present state is only a part, and that a very small part, of His scheme of moral government. As

the ruler of the world, Ahura-Mazda hears the prayers of the ruled. He grants the prayers of those who are pious in thoughts, pious in words and pious in deeds. "He not only rewards the good, but punishes the wicked. All that is created, good or evil, fortune or misfortune, is his work.

### PHILOSOPHY OF ZOROASTRIAN RELIGION.

We have seen that Ahura-Mazda, or God is, according to Parsee Scriptures, the causer of all causes. He is the creator as well as the destroyer, the increaser as well as the decreaser. He gives birth to the different creatures and it is he who brings about their end. How is it, then, that he brings about these two contrary results? In the words of Dr. Haug:

Having arrived at the grand idea of the unity and indivisibility of the Supreme Being, he (Zoroaster) undertook to solve the great problem which has engaged the attention of so many wise men of antiquity and even of modern times, viz., How are the imperfections discoverable in the world, the various kinds of evils, wickedness and baseness, compatible with the goodness, holiness and justice of God? This great thinker of remote antiquity solved this difficult question philosophically by the supposition of two primeval causes, which though different, were united and produced the world of material things, as well as that of the spirit.

These two primeval causes or principles are called in the Avesta the two "Mainyus." This word comes from the ancient Aryan root "man," to "think." It may be properly rendered into English by the word "spirit," meaning "that which can only be conceived by the mind but not felt by the senses?" Of these two spirits or primeval causes or principles one is creative and the other destructive. These two spirits

work under the Almighty day and night. They create and destroy, and this they have done ever since the world was created. According to Zoroaster's philosophy our world is the work of these two hostile principles, Spenta-mainyush, the good principle, and Angro-mainyush, the evil principle, both serving under one God. In the words of that learned orientalist, Professor Darmestetter, "all that is good in the world comes from the former; all that is bad in it comes from the latter. The history of the world is the history of their conflict; how Angro-mainyu invaded the world of Ahura-Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura-Mazda to Zarathushtra. When the appointed time is come * * * Angro-mainyu and hell will be destroyed, men will rise from the dead and everlasting happiness will reign over the world."

### ZOROASTER DID NOT PREACH DUALISM.

These philosophical notions have led some learned men to misunderstand Zoroastrian theology. Some authors entertain an opinion that Zoroaster preached Dualism. But this is a serious misconception. In the Parsee scriptures the names of God are Mazda, Ahura and Ahura-Mazda, the last word being a compound of the first two. The first two words are common in the earliest writings of the Gâthâ and the third in the later scriptures. In later times the word Ahura-Mazda, instead of being restricted, like Mazda, the name of God began to be used in a wider sense and was applied to Spenta-mainyush, the Creative or the Good principle. This being the case, wherever the

word Ahura-Mazda was used in opposition to that of Angro-mainyush, later authors took it as the name of God, and not as the name of the Creative principle, which it really was. Thus the very fact of Ahura-Mazda's name being employed in opposition to that of Angrn-mainyush or Ahriman led to the notion that Zoroastrian scriptures preached dualism.

Not only is the charge of dualism as leveled against Zoroastrianism, and as ordinarily understood, groundless, but there is a close resemblance between the ideas of the Devil among the Christians and those of the Ahriman among the Zoroastrians. Dr. Haug says the same thing in the following words:

The Zoroastrian idea of the Devil and the inferna kingdom coincides entirely with the Christian doctrine. The Devil is a murderer and father of lies according to both the Bible and the Zend Avesta.

### TWO PRINCIPLES GOVERN THE WORLD.

Thus we see that, according to Zoroaster's philosophy, there are two primeval principles that produce our material world. Consequently, though the Almighty is the creator of all, a part of the creation is said to be created by the good principle and a part by the evil principle. Thus, for example, the heavenly bodies, the earth, water, fire, horses, dogs and such other objects are the creation of the Good Principle, and serpents, ants, locusts, etc., are the creation of the Evil Principle. In short, those things that conduce to the greatest good of the greatest number of mankind fall under the category of the creations of the Good Principle, and those that lead to the contrary result, under that of the creations of the Evil Principle. This being the case, it is incumbent upon men to do actions that would support the cause of the

Good Principle and destroy that of the Evil One. Therefore, the cultivation of the soil, the rearing of domestic animals, etc., on the one hand and the destruction of wild animals and other noxious creatures on the other are considered meritorious actions by the Parsees.

As there are two primeval principles under Ahura-Mazda that produce our material world, so there are two principles inherent in the nature of man which encourage him to do good or tempt him to do evil. One asks him to support the cause of the good principle, the other to support that of the evil principle. The first is known by the name of Vohumana or Behemana, i. e., "good mind." The prefix "vohu" or "beh" is the same word as that of which our English "better" is the comparative. Mana is the same as the word "maniyu" and means mind or spirit. The second is known by the name of Akamana, i. e, bad mind. The prefix "aka" means "bad" and is the same as our English word "ache" in "headache."

### MOTTO OF ZOROASTRIAN RELIGION.

Now the fifth chapter of the Vendidad gives, as it were, a short definition of what is morality or piety. There, first of all, the writer says: "Purity is the best thing for man after birth." This you may say is the motto of the Zoroastrian religion. Therefore M. Harlez, very properly says that, according to Zoroastrian scriptures, the" notion of the word virtue sums itself up in that of the 'Asha.'" This word is the same as the Sanscrit "rita," which word corresponds to our English "right." It means therefore righteousness, piety or purity. Then the writer proceeds to give a short definition of piety. It says that "the pres-

ervation of good thoughts, good words and good deeds is piety." In these pithy words is summed up, so to say, the whole of the moral philosophy of the Zoroastrian scriptures. It says that, if you want to lead a pious and moral life and thus to show a clean bill of spiritual health to the angel, Meher Dayer, who watches the gates of heaven at the Chinvat bridge, practice these three: Think of no thing but the truth, speak nothing but the truth and do nothing but what is proper. In short, what Zoroastrian moral philosophy teaches is this, that your good thoughts, good deeds and good words alone will be your intercessors. Nothing more will be wanted. They alone will serve you as a safe pilot to the harbor of heaven, as a safe guide to the gates of paradise. The late Dr. Haug rightly observed that "the moral philosophy of Zoroaster was moving in the triad of thought, word and deed." These three words form, as it were, the pivot upon which the moral structure of Zoroastrianism turns. It is the ground work upon which the whole edifice of Zoroastrian morality rests.

## MORAL CODE OF ZOROASTER.

The following dialogue in the Pehelvi Padnameh of Buzurge-Meher shows in a succinct form what weight is attached to these three pithy words in the moral code of the Zoroastrians:

Question—Who is the most fortunate man in the world?

Answer—He who is the most innocent.

Question—Who is the most innocent man in the world?

Answer—He who walks in the path of God and shuns that of the devil.

Question—Which is the path of God, and which that of the devil?

Answer—Virtue is the path of God, and vice that of the devil.

Question—What constitutes virtue, and what vice?

Answer—(Humata, hukhta, and hvarshta) good thoughts, good words and good deeds constitute virtue, and (dushmata, duzukhta and duzvarshta) evil thoughts, evil words and evil deeds constitute vice.

Question—What constitute (humata, hukhta and hvarshta) good thoughts, good words and good deeds, and (dushmata, duzukhta and duzvarshta) evil thoughts evil words and evil deeds?

Answer—Honesty, charity and truthfulness constitute the former, and dishonesty, want of charity and falsehood constitute the latter.

From this dialogue it will be seen that a man who acquires (humata, hukhta and hvarshta) good thoughts, good words and good deeds, and thereby practices honesty, charity and truthfulness, is considered to walk in the path of God, and therefore to be the most innocent and fortunate man.

Herodotus also refers to the third cardinal virtue of truthfulness mentioned above. He says that to speak the truth was one of the three things taught to a Zoroastrian of his time from his very childhood.

### IMMORTALITY OF THE SOUL.

Zoroastrianism believes in the immortality of the soul. The Avesta writings of Hadokht Nushk and the nineteenth chapter of the Vendidad and of the Pehelvi books of Minokherad and Viraf-nameh treat of the fate of the soul after death. Its notions about heaven and hell correspond to some extent to the Christian notions about them. A plant called the Homa-i-saphid, or white Homa, a name corresponding to the Indian Soma of the Hindus, is held to be the emblem of the

immortality of the soul. According to Dr. Windischmann and Professor Max Müller this plant reminds us of the "Tree of Life" in the Garden of Eden. As in the Christian scriptures the way to the tree of life is strictly guarded by the Cherubim, so in the Zoroastrian scriptures the Homa-i-saphid, or the plant which is the emblem of immortality, is guarded by innumerable Fravashis—that is, guardian spirits. The number of these guardian spirits as given in various books is 99,999.

Again, Zoroastrianism believes in heaven and hell. Heaven is called Vahishta-ahu in the Avesta books. It literally means the "best life." This word is afterward contracted, with a slight change, into the Persian word "Behesht," which is the superlative form of "Veh," meaning "good," and corresponds exactly with our English word "best." Hell is known by the name of "Achishta-ahu." Heaven is represented as a place of radiance, splendor and glory, and hell as that of gloom, darkness and stench. Between heaven and this world there is supposed to be a bridge named "chinvat." This word—from the Aryan root "chi," meaning to pick up, to collect—means the place where a man's soul has to present a collective account of the actions done in the past life.

### PROGRESS OE THE DEPARTED SOUL.

According to the Parsee scriptures, for three days after a man's death his soul remains within the limits of the world under the guidance of the angel Srosh. If the deceased be a pious man or a man who led a virtuous life his soul utters the words "Ushta-ahmai yahmai ushta-kahmaichit," i. e., "Well is he by whom that which is his benefit becomes the benefit of any

one else." If he be a wicked man or one who led an evil life, his soul utters these plaintive words: "Kam nemoi zam? Kuthra nemo ayeni? i. e., "To which land shall I turn? Whither shall I go?"

On the dawn of the third night the departed souls appear at the "Chinvat Bridge." This bridge is guarded by the angel Meher Daver, i. e., Meher the judge. He presides there as a judge, assisted by the angels Rashne and Astad, the former representing justice and the latter truth. At this bridge and before this angel Meher, the soul of every man has to give an account of its doings in the past life. Meher Daver, the judge, weighs a man's actions by a scale-pan. If a man's good actions outweigh his evil ones, even by a small particle, he is allowed to pass from the bridge to the other end to heaven. If his evil actions outweigh his good ones, even by a small weight, he is not allowed to pass over the bridge, but is hurled down into the deep abyss of hell. If his meritorious and evil deeds counterbalance each other, he is sent to a place known as "hamast gehan," corresponding to the Christian "purgatory" and the Mahommedan "aeraf." His meritorious deeds done in the past life would prevent him from going to hell, and his evil actions would not let him go to heaven.

Again Zoroastrian books say that the meritoriousness of good deeds and the sin of evil ones increase with the growth of time. As capital increases with interest, so good and bad actions done by a man in his life increase, as it were, with interest in their effects. Thus a meritorious deed done in young age is more effective than that very deed done in advanced age. A man must begin practicing virtue from his very young age. As in the case of good deeds and their meritoriousness, so in the case of evil actions

and their sins. The burden of the sin of an evil action increases, as it were, with interest. A young man has a long time to repent of his evil deeds and to do good deeds that could counteract the effect of his evil deeds. If he does not take advantage of these opportunities the burden of those evil deeds increases with time.

### FIRE WORSHIP OF THE PARSEES.

The Parsee places of worship are known as fire temples. The very name fire temple would strike a non-Zoroastrian as an unusual form of worship. The Parsees do not worship fire as God. They merely regard fire as an emblem of refulgence, glory and light, as the most perfect symybol of God, and as the best and noblest representative of His divinity. "In the eyes of a Parsee his (fires) brightness, activity, purity and incorruptibility bear the most perfect resemblance to the nature and perfection of the Deity." A Parsee looks upon fire "as the most perfect symbol of the Deity on account of its purity, brightness, activity, subtilty, and incorruptibility."

Again, one must remember that it is the several symbolic ceremonies that add to the reverence entertained by a Parsee for the fire burning in his fire temples. A new element of purity is added to the fire burning in the fire temples of the Parsees by the religious ceremonies accompanied with prayers that are performed over it, before it is installed in its place on a vase on an exalted stand in a chamber set apart. The sacred fire burning there is not the ordinary fire burning in our hearths. It has undergone several ceremonies, and it is these ceremonies, full of meaning, that render the fire more sacred in the eyes of a Parsee. We will briefly recount the process here.

In establishing a fire temple fires from various places of manufacture are brought and kept in different vases. Great efforts are also made to obtain fire caused by lightning. Over one of these fires a perforated metallic flat tray with a handle attached is held. On this tray are placed small chips and dust of fragrant sandalwood. These chips and dust are ignited by the heat of the fire below, care being taken that the perforated tray does not touch the fire. Thus a new fire is created out of the first fire. Then from this new fire another is again produced, and so on, until the process is repeated nine times. The fire thus prepared after the ninth process is considered pure. The fires brought from other places of manufacture are treated in a similar manner. These purified fires are all collected together upon a large vase, which is then put in its proper place in a separate chamber.

### SIGNIFICANCE OF THE SACRED FIRE.

Now what does a fire so prepared signify to a Parsee? He think to himself: "When this fire on this vase before me, though pure in itself, though the noblest of the creations of God, and though the best symbol of the Divinity, had to undergo certain processes of purification, had to draw out, as it were, its essence—nay, its quintessence—of purity to enable itself to be worthy of occupying this exalted position, how much more necessary, more essential and more important it is for me—a poor mortal who is liable to commit sins and crimes, and who comes into contact with hundreds of evils, both physical and mental—to undergo the process of purity and piety by making my thoughts, words and actions pass, as it were, through a sieve of piety and purity, virtue and

morality, and to separate by that means my good thoughts, good words and good actions from bad thoughts, bad words and bad actions, so that I may, in my turn, be enable to acquire an exalted position in the next world."

Again, the fires put together as above are collected from the houses of men of different grades in society. This reminds a Parsee that, as all these fires from the houses of men of different grades have all, by the process of purification, equally acquired the exalted place in the vase, so before God all men—no matter to what grades of society they belong—are equal, provided they pass through the process of purification, i. e., provided they preserve purity of thoughts, purity of words and purity of deeds.

Again, when a Parsee goes before the sacred fire, which is kept all day and night burning in the fire temple, the officiating priest presents before him the ashes of a part of the consumed fire. The Parsee applies it to his forehead just as a Christian applies the consecrated water in his church and thinks to himself: "Dust to dust. The fire, all brilliant, shining and resplendent, has spread the fragrance of the sweet smelling sandal and frankincense round about, but is at last reduced to dust. So it is destined for me. After all I am to be reduced to dust and have to depart from this transient life. Let me do my best to spread, like this fire, before my death, the fragrance of charity and good deeds and lead the light of righteousness and knowledge before others."

In short, the sacred fire burning in a fire temple serves as a perpetual monitor to a Parsee standing before it to preserve piety, purity, humility and brotherhood.

### TAUGHT RELIGION BY NATURE.

As we said above, evidence from nature is the surest evidence that leads a Parsee to the belief in the existence of the Deity. From nature he is led to nature's God. From this point of view, then, he is not restricted to any particular place for the recital of his prayers. For a visitor to Bombay, which is the headquarters of the Parsees, it is, therefore not unusual to see a number of Parsees saying their prayers, morning and evening, in the open space, turning their faces to the rising or the setting sun, before the glowing moon or the foaming sea. Turning to these grand objects, the best and sublimest of his creations, they address their prayers to the Almighty.

All Parsee prayers begin with an assurance to do acts that would please the Almighty God. The assurance is followed by an expression of regret for past evil thoughts, words or deeds if any. Man is liable to err, and so, if during the interval any errors of commission or omission are committed, a Parsee in the beginning of his prayers repents for those errors. He says:

O, Omniscient Lord! I repent of all my sins. I repent of all evil thoughts that I might have entertained in my mind, of all the evil words that I might have spoken, of all the evil actions that I might have committed. O, Omniscient Lord! I repent of all the faults that might have originated with me, whether they refer to thoughts, words, or deeds, whether they appertain to my body or soul, whether they be in connection with the material world or spiritual.

### EDUCATION AMONG THE PARSEES.

To educate their children is a spiritual duty of Zoroastrian parents. Education is necessary, not only

for the material good of the children and the parents, but also for their spiritual good. According to the Parsee books, the parents participate in the meritoriousness of the good acts performed by their children as the result of the good education imparted to them. On the other hand, if the parents neglect the education of their children, and if, as the result of this neglect, they do wrongful acts or evil deeds, the parents have a spiritual responsibility for such acts. In proportion to the malignity or evilness of these acts the parents are responsible to God for their neglect of the education of their children. It is, as it were, a spiritual self-interest that must prompt a Parsee to look to the good education of his children at an early age. Thus from a religious point of view, education is a great question with the Parsees.

The proper age recommended by religious Parsee books for ordinary education is seven. Before that age children should have home education with their parents, especially with the mother. At the age of seven, after a little religious education, a Parsee child is invested with Sudreh and Kusti, i. e., the sacred shirt and thread. This ceremony of investiture corresponds to the Confirmation ceremony of the Christians. A Parsee may put on the dress of any nationality he likes, but under that dress he must always wear the sacred shirt and thread. These are the symbols of his being a Zoroastrian. These symbols are full of meaning and act as perpetual monitors, advising the wearer to lead a life of purity—of physical and spiritual purity. A Parsee is enjoined to remove, and put on again immediately, the sacred thread several times during the day, saying a very short prayer during the process. He has to do so early in the morning on rising from bed, before meals and after ablutions.

The putting on of the symbolic thread and the accompanying short prayer remind him to be in a state of repentance for misdeeds if any, and to preserve good thoughts, good words, and good deeds, the triad in which the moral philosophy of Zoroaster moved.

### GIRLS ALSO ARE EDUCATED.

It is after this investiture with the sacred shirt and thread that the general education of a child generally begins. The Parsee books speak of the necessity of educating all children, whether male or female. Thus female education claims as much attention among the Parsees as male education. Physical education is as much spoken of in Zoroastrian books as mental and moral education. The health of the body is considered as the first requisite for the health of the soul. That the physical education of the ancient Persians, the ancestors of the modern Parsees, was a subject of admiration among the ancient Greeks and Romans is too well known. In all the blessings invoked upon one in the religious prayers, the strength of body occupies the first and the most prominent place. Analyzing the Bombay Census of 1881, Dr. Weir, the Health Officer, said:

Examining education according to faith or class, we find that education is most extended among the Parsee people; female education is more diffused among the Parsee population than any other classes. * * * Contrasting these results with education at an early age among Parsees, we find 12.2 per cent Parsee male and 8.84 per cent female children under six years of age, under instruction; between six and fifteen the number of Parsee male and female children under instruction is much larger than in any other class. Over fifteen years of age, the smallest proportion of illiterate, either male or female, is found in the Parsee population.

The religious books of the Parsees say that the education of Zoroastrian youths should teach them perfect discipline, obedience to their teachers, obedience to their parents, obedience to their elders in society and obedience to the constitutional forms of government should be one of the practical results of their education. So a Zoroastrian child is asked to be affectionate toward and submissive to his teachers. A Parsee mother prays for a son that could take an intelligent part in the deliberations of the councils of his community and government; so a regard for the regular forms of government was necessary.

## CLEANLINESS OF THE PARSEES.

Of all the practical questions the one most affected by the religious precepts of Zoroastrianism is that of the observation of sanitary rules and principles. Several chapters of the Vendidad form, as it were, the sanitary code of the Parsees. Most of the injunctions will stand the test of sanitary science for ages together. Of the different Asiatic communities inhabiting Bombay the Parsees have the lowest death rate. One can safely say that that is, to a great extent, due to the Zoroastrian ideas of sanitation, segregation, purification and cleanliness. A Parsee is enjoined not to drink from the same cup or glass from which another man has drunk, lest he catch by contagion the disease from which the other may be suffering. He is, under no circumstances, to touch the body of a person a short time after death, lest he spread the disease, if contagious, of the deceased. If he accidentally or unavoidably does, he has to purify himself by a certain process of washing before he mixes with others in society. A passing fly, or even a blowing wind, is

supposed to spread disease by contagion. So he is enjoined to perform ablutions several times during the day, as before saying his prayers, before meals, and after answering the calls of nature. If his hand comes into contact with the saliva of his own mouth or with that of somebody else, he has to wash it. He has to keep himself aloof from corpse-bearers, lest he spread any disease through them. If accidentally he come into contact with these people, he has to bathe himself before mixing in society. A breach of these and various other sanitary rules is, as it were, helping the cause of the Evil Principle.

Again, Zoroastrianism asks its disciples to keep the earth pure, to keep the air pure, and to keep the water pure. It considers the sun the greatest purifier. In places where the rays of the sun do not enter, fire over which fragrant wood is burnt is the next purifier. It is a great sin to pollute water by decomposing matter. Not only is the commission of a fault of this kind a sin, but also the omission, when one sees such a pollution, of taking proper means to remove it. A Zoroastrian, when he happens to see, while passing on his way, a running stream of drinking water polluted by some decomposing matter, such as a corpse, is enjoined to wait and try his best to go into the stream and to remove the putrifying matter, lest its continuation may spoil the water and affect the health of the people using it. An omission to do this act is a sin from a Zoroastrian point of view. At the bottom of a Parsee's custom of disposing of the dead and at the bottom of all the strict religious ceremonies enjoined therewith lies the one main principle, viz., that, preserving all possible respect for the dead, the body, after its separation from the immortal soul, should be disposed of in a way the least harmful and the least

injurious to the living. The homely proverb of "cleanliness is godliness" is nowhere more recommended than in the Parsee religious books, which teach that the cleanliness of body will lead to and help the cleanliness of mind.

We now come to the question of wealth, poverty and labor. As Herodotus said, a Parsee, before praying for himself, prays for his sovereign and for his community, for he is himself included in the community. His religious precepts teach him to drown his individuality in the common interests of his community. He is to consider himself as a part and parcel of the whole community. The good of the whole will be the good—and that a solid good—of the parts. In the twelfth chapter of the Yasna, which contains, as it were, Zoroastrian articles of faith, a Zoroastrian promises to preserve a perfect brotherhood. He promises, even at the risk of his life, to protect the life and the property of all the members of his community and to help in the cause that would bring about their prosperity and welfare. It is with these good feelings of brotherhood and charity that the Parsee community has endowed large funds for benevolent and charitable purposes. If the rich Parsees of the future generations were to follow in the footsteps of their ancestors of the past and present generations in the matter of giving liberal donations for the good of the deserving poor of their community, one can say that there would be very little cause for the socialists to complain from a poor man's point of view. It is these notions of charity and brotherhood that have urged them to start public funds for the general good of the whole community. Men of all grades in society contribute to these funds on various occasions. The rich contribute on occasions both of joy and grief. On grand

occasions like those of weddings in their families they contribute large sums in charity to commemorate those events. Again on the death of their dear ones, the rich and the poor all pay various sums, according to their means, in charity. These sums are announced on the occasion of the Oothumna, or the ceremony on the third day after death. The rich pay large sums on these occasions to commemorate the names of their dear ones. In the Vendidad three kinds of charitable deeds are especially mentioned as meritorious: To help the poor; to help a man to marry, and thus to enable him to lead a virtuous and honorable life, and to give education to those who are in search of it. If one were to look to the long list of Parsee charities, headed by that of that prince of Parsee charity, the first Parsee baronet, he will find these three kinds of charity especially attended to. The religious training of a Parsee does not restrict his ideas of brotherhood and charity to his own community alone. He extends his charity to non-Zoroastrians as well.

### DUTIES OF HUSBANDS AND WIVES.

The qualifications of a good husband, from a Zoroastrian point of view, are that he must be (1) young and handsome; (2) strong, brave and healthy; (3) diligent and industrious, so as to maintain his wife and children; (4) truthful, as would prove true to herself, and true to all others with whom he would come in contact, and is wise and educated. A wise, intelligent and educated husband is compared to a fertile piece of land which gives a plentiful crop, whatever kind of seeds are sown in it. The qualifications of a good wife are that she be wise and educated, modest and courteous, obedient and chaste. Obedience

to her husband is the first duty of a Zoroastrian wife. It is a great virtue, deserving all praise and reward. Disobedience is a great sin, punishable after death.

According to the Sad-dar, a wife that expressed a desire to her husband three times a day—in the morning, afternoon and evening—to be one with him in thoughts, words and deeds, i. e., to sympathize with him in all his noble aspirations, pursuits and desires, performed as meritorious an act as that of saying her prayers three times a day. She must wish to be of the same view with him in all his noble pursuits and ask him every day "What are your thoughts, so that I may be one with you in those thoughts? What are your words, so that I may be one with you in your speech? What are your deeds, so that I may be one with you in deeds?" A Zoroastrian wife so affectionate and obedient to her husband was held in great respect, not only by the husband and the household, but in society as well. As Dr. West says, though a Zoroastrian wife was asked to be very obedient to her husband, she held a more respectable position in society than that enjoined by any other Oriental religion. As Sir John Malcolm says, the ordinance of Zoroaster secured for Zoroastrian women an equal rank with the male creation. The progress of the ancient Persians in civilization was partly due to this cause. "The great respect in which the female sex was held was, no doubt, the principal cause of the progress they made in civilization. These were at once the cause of generous enterprise and its reward." The advance of the modern Parsis, the descendants of the ancient Persians, in the path of civilization is greatly due to this cause. As Dr. Haug says, the religious books of the Parsis hold women on a level with men. "They are always mentioned as a neces-

sary part of the religious community. They have the same religious rites as men; the spirits of deceased women are invoked as well as those of men."

Parsee books attach as much importance to female education as to male education.

### MARRIAGE REGARDED AS A DUTY.

Marriage is an institution which is greatly encouraged by the spirit of the Parsee religion. It is especially recommended in the Parsee Scriptures on the ground that a married life is more likely to be happy than an unmarried one; that a married person is more likly to be able to withstand physical and mental afflictions than an unmarried person, and that a married man is more likely to lead a religious and virtuous life than an unmarried one. The following verse in the Gatha conveys this meaning:

I say (these) words to you marrying brides and to you bridegrooms. Impress them in your mind. May you two enjoy the life of good mind by following the laws of religion. Let each one of you clothe the other with righteousness, because then assuredly there will be a happy life for you.

An unmarried person is represented to feel as unhappy as a fertile piece of ground that is carelessly allowed to lie uncultivated by its owner (Vend. iii., 24). The fertile piece, when cultivated, not only adds to the beauty of the spot, but lends nourishment and food to many others round about. So a married couple not only add to their own beauty, grace and happiness, but by their righteousness and good conduct are in a position to spread the blessings of help and happiness among their neighbors. Marriage being thus considered a good institution, and being recommended, by the religious scriptures, it is considered a very

meritorious act for a Parsee to help his co-religionists to lead a married life (Vend., iv., 44). Several rich Parsees have, with this charitable view, founded endowment funds, from which young, deserving brides are given small sums on the occasion of their marriage for the preliminary expenses of starting in married life.

Fifteen is the minimum marriageable age spoken of by the Parsee books. The parents have a voice of sanction or approval in the selection of wives and husbands. Mutual friends of parents or marrying parties may bring about a good selection. Marriages with non-Zoroastrians are not recommended, as they are likely to bring about quarrels and dissensions owing to a difference of manners, customs and habits.

We said above that the Parsee religion has made its disciples tolerant about the faiths and beliefs of others. It has as well made them sociable with the other sister communities of the country. They mix freely with members of other faiths and take a part in the rejoicings of their holidays. They also sympathize with them in their griefs and afflictions, and in case of sudden calamities, such as fire, floods, etc., they subscribe liberally to alleviate their misery. From a consideration of all kinds of moral and charitable notions inculcated in the Zoroastrian scriptures, Francis Power Cobbe, in his "Studies, New and Old, of Ethical and Social Subjects," says of the founder of the religion:

Should we in a future world be permitted to hold high converse with the great departed, it may chance that in the Bactrian sage, who lived and taught almost before the dawn of history, we may find the spiritual patriarch, to whose lessons we have owed such a portion of our intellectual inheritance that we might hardly conceive what human belief would be now, had Zoroaster never existed.

## CHAPTER VI

## JANISM

"The Ethics and History of the Jains" was the subject of an address by Virchand A. Ghandi, of Bombay, as follows:

MR. PRESIDENT AND GENTLEMEN:—I wish that the duty of addressing you on the history and tenets of the Jain faith world had fallen on an abler person than myself. The inclemency of the climate, and the distant voyage which one has to undertake before he can come here, have prevented abler Jains than myself from attending this grand assembly and presenting their religious convictions to you in person. You will therefore look upon me as simply the mouthpiece of Muni Almarimji, the learned high-priest of the Jain community in India, who has devoted his whole life to the study of that ancient faith. I am truly sorry that Muni Almarimji is not among us to take charge of the duty of addressing you.

Without further preface I shall at once go to the subject of the day. It will be convenient to divide this paper into two parts: First, "The Philosophy and Ethics of the Jains;" second, "The History of the Jains."

1. Janism has two ways of looking at things—one called Dravyarthekaraya and the other Paryayartheka Noya. I shall illustrate them. The production of a law is the production of something not previously existing, if we think of it from the latter point of view,

i. e., as a Paryaya, or modification; while it is not the production of something not previously existing if we look at it from the former point of view, i. e. as a Dravya or substance. According to the Dravayarthekaraya view the universe is without beginning and end, but according to the Paryayartheka view we have creation and destruction at every moment.

The Jain canon may be divided into two parts: First, Shrute Dharma, i. e., philosophy; and second, Chatra Dharma, i. e., ethics.

### NATURE OF NINE PRINCIPLES.

The Shrute Dharma inquires into the nature of nine principles, six substances, six kinds of living beings and four states of existence—Jiva (sentient beings), Ajiva (non-sentient things), Punya (merit), Papa (demerit). Of the nine principles, the first is pua (soul). According to the Jain view soul is that element which knows, thinks and feels. It is in fact the divine element in the living being. The Jain thinks that the phenomena of knowledge, feeling, thinking and willing are conditioned on something and that that something must be as real as anything can be. This "soul" is in a certain sense different from knowledge and in another sense identical with it. So far as one's knowledge is concerned the soul is identical with it, but so far as some one else's knowledge is concerned it is different from it. The true nature of soul is right knowledge, right faith and right conduct. The soul, so long as it is subject to transmigration, in undergoing evolution and involution.

The second principle is nonsoul. It is not simply what we understand by matter, but it is more than that. Matter is a term contrary to soul. But nonsoul is its contradictory. Whatever is not soul is nonsoul.

The rest of the nine principles are but the different states produced by the combination and separation of soul and nonsoul. The third principle is Punya (merit). That, on account of which a being is happy, is Punya. The fourth principle is Papa (demerit), that on account of which a being suffers from misery. The fifth is Ashrana, the state which brings in merit and demerit. The seventh is Nirjara, destruction of actions. The eighth is Bardha, with bondage of soul, with Karwa, actions. The ninth is Moksha, total and permanent freedom of soul from all Karwas.

### DIVISION OF SUBSTANCE.

Substance is divided into the sentient, or conscious, matter, stability, space and time. Six kinds of living beings are divided into six classes, earth body beings, water body beings, fire body beings, wind body beings, vegetables, and all of them having one organ of sense, that of touch. These are again divided into four classes of beings having two organs of sense, those of touch and of taste, such as tapeworms, leeches, etc.; beings having three organs of sense, those of taste, touch and smell, such as ants, lice, etc.; beings having four organs of sense, those of touch, taste, smell and sight, such as bees, scorpions, etc: beings having five organs of sense, those of touch, taste, smell, sight and hearing. There are human beings, animals, birds, men and gods. All these living beings have four, five or six of the following capacities: Capacity of taking food, capacity of constructing body, capacity of constructing organs, capacity of respiration, capacity of speaking and the capacity of thinking. Beings having one organ of sense, that is, of touch, have the first four capacities. Beings hav-

ing two, three and four organs of sense, have the first five capacities, while those having five organs have all the six capacities.

The Jain canonical book treats very elaborately of the minute divisions of the living beings, and their prophets have long before the discovery of the microscope been able to tell how many organs of sense the minutest animalcule has. I would refer those who are desirous of studying Jain biology, zoology, botany, anatomy and physiology to the many books published by our society.

I shall now refer to the four states of existence. They are naraka, tiryarch, manushyra and deva. Naraka is the lowest state of existence, that of being a denizen of hell; tiryarch is the next, that of having an earth body, water body, fire body, wind body, vegetable, of having two, three or four organs, animal and birds. The third is manushyra, of being a man, and the fourth is deva, that of being a denizen of the celestial world. The highest state of existence is the Jain Moksha, the apotheosis in the sense that the mortal being by the destruction of all Karwan attains the highest spiritualism, and the soul being severed from all connection with matter regains its purest state and becomes divine.

Having briefly stated the principal articles of Jain belief, I come to the grand questions the answers to which are the objects of all religious inquiry and the substance of all creeds.

1. What is the origin of the universe?

This involves the question of God. Gautama, the Buddha, forbids inquiry into the beginning of things. In the Brahmanical literature bearing on the constitution of cosmos frequent reference is made to the days and nights of Brahma, the periods of Mannantara and

the periods of Peroloya. But the Jains, leaving all symbolical expression aside, distinctly reaffirm the view previously promulgated by the previous hierophants, that matter and soul are eternal and cannot be created. You can affirm existence of a thing from one point of view, deny it from another, and affirm both existence and non-existence with reference to it at different times. If you should think of affirming both existence and non-existence at the same time, from the same point of view, you must say that the thing cannot be spoken of similarly, under certain circumstances the affirmation of existence is not possible; of non-existence and also of both.

What is meant by these seven modes is that a thing should not be considered as existing everywhere at all times in all ways, and in the form of everything. It may exist in one place and not in another at one time. It is not meant by these modes that there is no certainty, or that we have to deal with probabilities only, as some scholars have taught. Even the great Bedantist Shoukarachaya has possibly erred when he says that the Jains are agnostics. All that is implied is that every assertion which is true is true only under certain conditions of substance, space, time, etc.

### FROM ALL STANDPOINTS.

This is the great merit of the Jain philosophy, that while other philosophies make absolute assertions, the Jain looks at things from all standpoints, and adapts itself like a mightly ocean in which the sectarian rivers merge themselves. What is God, then? God, in the sense of an extra cosmic personal creator, has no place in the Jain philosophy. It distinctly denies such creator as illogical and irrelevant in the

general scheme of the universe. But it lays down that there is a subtle essence underlying all substances, conscious as well as unconscious, which becomes an eternal cause of all modifications, and is termed God. But then the advocate of theism, holding that even primordial matter had its first cause—the God—argues that "everything that we know had a cause. How then, can it be but that the elements had a cause to which they are indebted for their existence?" That great philosopher, John Stuart Mill, replies:

The fact of experience, however, when correctly expressed, turns out to be, not that everything which we know derives its existence from the cause, but only every event or change. There is in nature a permanent element and also a changeable; the changes are always the effects of previous changes; the permanent existences, so far as we know, are not effects at all. It is true we are accustomed to say, not only of events but of objects, that they are produced by causes, as water by the union of hydrogen and oxygen. But by this we only mean that when they begin to exist their beginning is the effect of a cause. But their beginning to exist is not an object, it is an event. If it be objected that the cause of a thing's beginning to exist may be said with propriety to be the cause of the thing itself, I shall not quarrel with the expression. But that which in an object begins to exist is that in it which belongs to the changeable element in nature, the outward form and the properties depending upon mechanical or chemical combinations of its component parts. There is in every object another and a permanent element, viz.: the specific elementary substance or substances of which it consists and their inherent properties. These are not known to us as beginning to exist; within the range of human knowledge they have no beginning, consequently no cause; though they themselves are causes or con-causes of everything that takes place. Experience, therefore, affords no evidences, not even analogies, to justify our

extending to the apparently immutable a generalization grounded only on our observation of the changeable.

As a fact of experience, then, causation cannot legitimately be extended to the material universe itself, but only to its changeable phenomena; of these, indeed, causes may be affirmed without any exception. But what causes? The cause of every change is a prior change, and as such it cannot but be, for if there were no new antecedent there would not be a new consequent. If the state of facts which brings the phenomenon into existence had existed always, or for an indefinite duration, the effect also would have existed always or been produced in indefinite time ago. It is thus a necessary part of the fact of causation, within the sphere of our experience, that the causes, as well as the effects, had a beginning in time and were themselves caused. It would seem, therefore, that our experience, instead of furnishing an argument for the first cause, is repugnant to it, and that the very essential of causation as it exists within the limits of our knowledge is incompatible with a first cause.

This doctrine of the transmigration of soul, or the reincarnation, is another grand idea of the Jain philosophy. Once the whole civilized world embraced this doctrine. Many philosophers have upheld it. Scientists like Flammarion, Figuier and Brewster have advocated it. Theologians like Müller, Dorner and Edward Beecher have maintained it. The Bible and sacred literature of the east are full of it, and it is to-day accepted by the majority of the world's inhabitants.

People are talking of design in nature. But what does the idea of design lead to? Design means contrivance, adaptation of means to an end. But the ne-

cessity of contrivance, the need of employing means, is a consequence of the limitation of power. Who would have recourse to means if to attain his end his mere word was sufficient?

But how shall we reconcile God's infinite benevolence and justice with his infinite power, when we look around and see that some of his creatures are born happy and others miserable? Why is he so partial? Where is the moral responsibility of a person having no incentive to lead a virtuous life? The problem of injustice and misery which broods over our world can only be explained by the doctrine of reincarnation and Karma, to which I am presently coming.

That the soul is immortal is doubted by very few. It is an old declaration that whatever begins in time must end in time. You cannot say that the soul is eternal on one side of its earthly period without being so in the other. If the soul sprang into existence specially for this life, why should it continue afterward? The ordinary idea of creation at birth involves the corollative of annihilation at death. Moreover, it does not stand to reason that from an infinite history the soul enters this world for its first and all physical existence, and then merges into an endless spiritual eternity. The more reasonable education is that it has passed through many lives and will have to pass through many more before it reaches its ultimate goal. But it is directed that we have no memory of past lives. Can anyone recall his childhood? Has anyone a memory of that wonderful epoch—infancy?

The companion doctrine of transmigration is the doctrine of Karma. The sanscrit of the word Karma means action. "With what measure ye mete, it shall be measured to you again" and "Whatsoever a man

soweth, that shall he also reap" are but the corollaries of that most intricate law of Karmon. It solves the problem of the inequality and apparent injustice of the world.

### CLASSES IN JAIN PHILOSOPHY.

The Karmon in the Jain philosophy is divided into eight classes: Those which act as an impediment to the knowledge of truth; those which act as an impediment to the right insight of various sorts; those which give one pleasure or pain, and those which produce bewilderment. The other four are again divided into other classes, so minutely, that a student of Jain Karmon philosophy can trace any effect to a particular Karma. No other Indian philosophy reads so beautifully and so clearly the doctrine of Karmas. Persons who, by right faith, right knowledge and right conduct destroy all Karmon and thus fully develop the nature of their soul, reach the highest perfection, become divine and are called Jinias. Those Jinias who, in every age, preach the law and establish the order, are called Tirtharkaros.

I now come to the Jain ethics. Different philosophers have given different bases for the guidance of comfort. The Jain ethics direct conduct to be so adapted as to insure the fullest development of the soul—the highest happiness, that is the goal of human conduct, which is the ultimate end of human action. Jainism teaches to look upon all living beings as upon himself. What then is the mode of attaining the highest happiness? The sacred books of the Brahmins prescribe Upasona (devotion and Karma). The Vedanta indicates the path of knowledge as the means to the highest. But Janism goes a step farther and says that the highest happiness is to be obtained by

knowledge and religious observances. The five Maharatas or great precepts for Jain ascetics are:

Not to kill, i. e., to protect all life.
Not to lie.
Not to take that which is not given.
To abstain from sexual intercourse.
To renounce all interest in worldly things, especially to call nothing one's own.

## CHAPTER VII

## MOHAMETANISM

With his head surmounted by a red fez and his bushy brown beard, Mohammed Alexander Russell Webb, the American convert to the creed of Islam, was presented to speak on the principles of the creed which he professes. He met with a reception wherein hisses and cheers were equally mingled. Cries of "Shame" greeted him when he spoke of polygamy, but there was enthusiastic approval when he said that the Mussulman daily offers his prayers to the same God that the Christian adores. He said:

I wish I could express to you the gratification I feel at being able to appear before you to-day, and that I could impress upon your minds the feelings of millions of Mussulmans in India, Turkey, and Egypt, who are looking to this Parliament of Religions with the deepest, the fondest hope. There is not a Mussulman on earth who does not believe that ultimately Islam will be the universal faith. It may surprise you to know that five times a day regularly, year in and year out, from every Mussulman's heart goes forth the sentiment we have just sung, 'Nearer, My God, to Thee." [Applause.] To-morrow I expect to speak upon the "Influence of Islam on Social Conditions."

### DEFENDS ISLAMIC POLYGAMY.

But to-day I have been requested to make a statement very briefly in regard to something that is con-

sidered universally as part and parcel of the Islamic system. There are thousands and thousands of people who seem to be in mortal terror that the curse of polygamy is to be inflicted upon them at once. Now I want to say to you honeslty and fairly that polygamy never was and is not a part of the Islamic system. To engraft polygamy upon our social system in the condition in which it is to-day would be a curse. There are parts of the East where it is practiced. There are conditions under which it is beneficial. [Cries of "No," hisses, and slight applause.] But we must first understand what it really means to the Mussulman, not what it means to the American. I say that a pure minded man can be a polygamist and be a perfect and true Christian [cries of "No," "No," hisses, and groans], but he must not be a sensualist. When you understand what the Mussulman means by polygamy, what he means by taking two or three wives, any man who is honest and faithful and pure-minded will say "God speed him." [Cries of "No," "Shame," hisses and applause.] Now, I don't intend to go into this subject. With the gentleman who first spoke I am an American of the Americans. I carried with me for years the same errors that thousands of Americans carry with them to-day. Those errors have grown upon history, false history has influenced your opinion of Islam. It influenced my opinion of Islam, and when I began ten years ago to study the Oriental religions I threw Islam aside as altogether too corrupt for consideration. But when I came to go beneath the surface, to know what Islam really is, to know who and what the prophet of Arabia was, I changed my belief very materially, and I am proud to say that I am now a Mussulman. [Applause.] I have not returned to the United States to make you all Mussulmans in

spite of yourselves; I never intended to do it in the world. I do not propose to take a sword in one hand and the Koran in another and go through the world killing every man who does not say, 'La illaha illala Mohammud resoul Allah." [There is no God but one and Mohammed is the prophet of God.] But I have faith in the American intellect, in the American intelligence, and in the American love of fair play, and I will defy any intelligent man to understand Islam and not love it. [Applause.]

### HAS MORE RELIGION THAN THEOLOGY.

It was at first suggested that I should speak on the theology of Islam. There are some systems which have in them more theology than religion. Fortunately Islam has more religion than theology. [Applause.] There are various explanations of the meaning of the word religion. One has but to read Max Müller's gifted lectures to understand what a variety of meanings there are to the word. We may simply consider that it means a system by which man hopes to inherit happiness beyond the grave. What the conditions may be beyond the grave may be questioned and speculated upon, but in its broader sense religion is that system which leads us to or gives to us the hope of a future life. In order to understand Islam and its effects, to understand the spirit of Islam, it is necessary to take into consideration human nature in all its aspects. Do you suppose that any active religionist who has studied only his own system of religion, who knows nothing about other systems, can write fairly of any other system? [Applause.] It is absolutely impossible. I have read every history of Mohammed and Islam published in English, and I

say to you there is not a single one of them except the work of Ameer Ali of Calcutta which reflects at all in any sense the spirit of Islam. We will take the work of Washington Irving for example. Washington Irving evidently intended to be fair and honest; it is apparent in every line that he meant to tell the truth, but his information came through channels that were muddy, and, while he is appalled at what he considers the vicious character of the prophet, he is completely surprised at times to find out what a pure and holy man he was.

Now, the first book I ever read in English upon Islam was "The Life of Mohammed," by Washington Irving, and the strongest feature of that work was its uncertainty. In one page he would say Mohammed was a good, a pure, and a holy man, and it was a shame he was not a Christian, but his impious rejection of the trinity shut him out from salvation and made him an impostor. These were not the exact words that Irving used, but they convey practically his meaning. After saying these things he goes on to say what a sensuous, grasping, avaricious tyrant the prophet was, and he closes his work by saying that the character of the prophet is so enigmatical that he cannot fathom it. He is uncertain finally whether Mohammed was a good man or a bad man.

### MOHAMMMED A YOUTH OF PURE CHARACTER.

In order to understand the spirit of Islam let us take the prophet as a child. He was born in Mecca. All histories—and I shall now state simply what Christian historians have written of him—are agreed that he was remarkable as a boy for the purity of his character. He was utterly free from the vices which afflicted the

youth of Mecca. As he grew to manhood his character became unimpeachable, so much so that he was known all over the city as "The Trusted." These characteristics with which he is credited by Christian writers were manifested in no degree whatever. He began life as a merchant following his uncle's caravans to Southern Europe and Syria, and he demonstrated the fact that he was an excellent business man. He was successful, so much so that the wealthy widow Khadijah, whose husband had died, selected him to take charge of her business interests. He had never displayed any disposition to associate with the fair sex; sensualty was no part of his character at all. He married this widow, and with her accumulated a large fortune with which he engaged in the same trade as his uncle, Abu Taleb. This marriage, by the way, was not brought about by Mohammed. He did not go to Khadijah and ask her to be his wife, but she, taking perhaps a mercenary view of the situation, engaged him for life to be her business manager. Mohammed rejected the proposal at first and would have refused it altogether, but his uncle, Abu Taleb, said it was the best thing he could do and that he should marry her. Notwithstanding the fact that the laws of his country allowed him to take as many wives as he pleased, Christian historians agree that he was true to Khadijah for twenty-five years and never availed himself of the opportunity to take another wife. He was true to her until the day of her death.

Now, let us see what the word Islam means. It is the most expressive word in existence for a religion. It means simply and literally resignation to the will of God. It means aspiration to God. The Islam system is designed to cultivate all that is purest and noblest in the human character. Some people say Islam is

impossible in a high state of civilization. Now that is the result of ignorance. Look at Spain in the eighth century, when it was the center of all the arts and sciences, when Christian Europe went to Moslem Spain to learn all that there was worth knowing, languages, arts, all the new discoveries were to be found in Moslem Spain and in Moslem Spain alone. There was no civilization in the world as high as that of Moslem Spain. With this spirit of resignation to the will of God is inculcated the idea of individual responsibility—that every man is responsible not to this man, or that man, or the other man, but responsible to God for every thought and act of his life. [Applause.] He must pay for every act he commits; he is rewarded for every thought he thinks. There is no mediator, there is no priesthood, there is no ministry. The Moslem brotherhood stands upon a perfect equality, recognizing only the fatherhood of God and the brotherhood of man. The emar who leads in prayer preaches no sermon. He goes to the mosque every day at noon and reads two chapters from the holy Koran. He descends to the floor upon a perfect level with the hundreds, or thousands, of worshipers and the prayer goes on, he simply leading it.

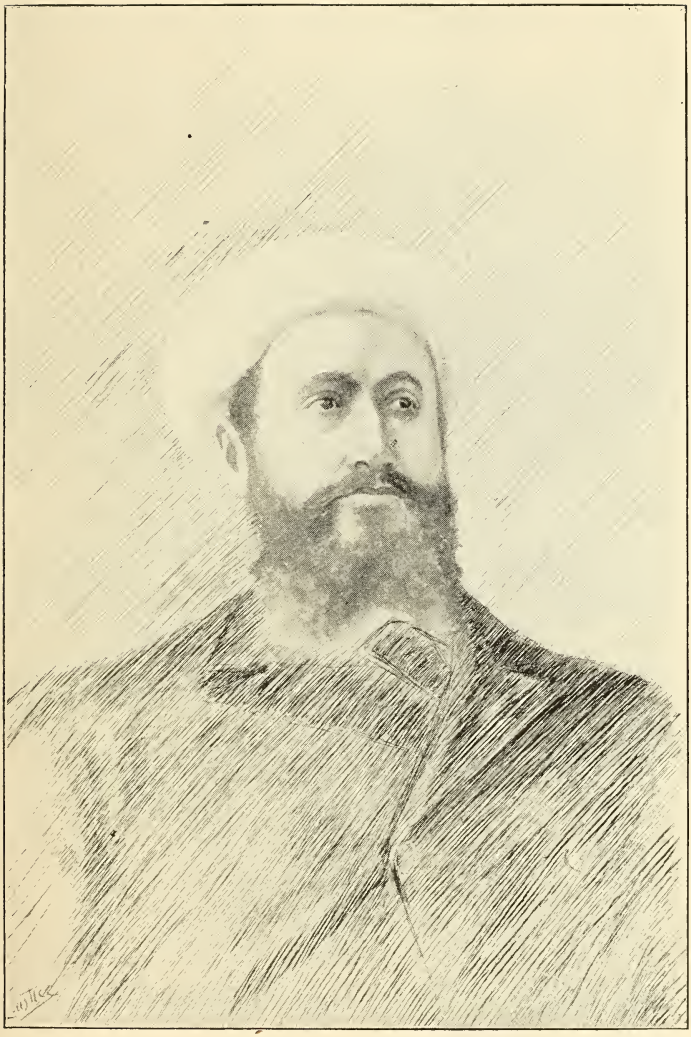
The whole system is calculated to inculcate that idea of perfect brotherhood. The subject is so broad, there is so much of it, that I can only touch upon it. There is so much unfamiliar to Americans and Englishmen in Islam that I regret exceedingly I have not more time to speak of it. A man said to me in New York the other day: "Must I give up Jesus and the Bible if I become a Mohammedan?" No, No! There is no Mussulman on earth who does not recognize the inspiration of Jesus. [Applause.] The system is one that has been taught by Moses, by Abraham,

by Jesus, by Mohammed, by every inspired man the world has ever known. You need not give up Jesus, but assert your manhood. Go to God.

### PRAY FIVE TIMES A DAY.

Now let us look at the practical side of Islam in reference to the application of the spirit of Islam to daily life. A Mussulman is told that he must pray. So is every one else; so are the followers of every other religion. But the Mussulman is not told to pray when he feels like it, if it does not interfere with business, with his inclinations, or some particular engagement. Some people do not pray at such times; they say it does not make very much difference, we can make it up some other time. A little study of human nature will show that there are people who pray from a conscientious idea of doing a duty, but there are a great many others who shirk a duty every chance if it interferes with pleasure or business. The wisdom of Mohammed was apparent in the single item of prayer. He did not say, pray when you feel like it, but pray five times a day at a certain time.

The Mussulman rises in the morning before daylight, because his first prayer must be said before the first traces of light appear in the east. At the first traces of day he sinks upon his knees and offers his prayer to God. The prayer can be said at no other time. That is the time to say it. The result is he must get up in the morning to do it. It encourages early rising. [Laughter and applause.] Now you may say that is a slavish system. Very true. Humanity differs materially. There are men who need a slavish system. We have evidences of it all around us in every religious system known. They want to be



MOHAMMED ALEXANDER RUSSELL WEBB,

American convert to the Islam religion. The first Mohametan missionary sent to America.

slaves to a system, and let us take that system which will accomplish the best results. [Aplause.]

The next prayer is said between 12 and 1, or just as the sun is passing the meridian. At no other time. The third prayer is between 4 and 5. The fourth prayer is just as the sun has sunk in the west. The light of the day is dying out. The last prayer of the day is repeated just before he steps into bed.

### CLEANLINESS GOES WITH PRAYING.

Now, before a man says a prayer he must wash himself—he performs his ablutions. The result is that the intelligent Mussulman is physically clean. It is not optional with him to take his bath and perform his ablutions when he sees fit, but he must do it just before he prays. That system as applied to the masses intelligently must secure beneficial results. There are Mohammedans who say they do not need to pray. The other Mohammedan says that is between you and God, I believe I must pray. The system is so thoroughly elastic, so thoroughly applicable to all the needs of humanity. that it seems to me it is exactly the system that we need in our country, and that is why I am here, that is why I am in the United States.

A gentleman asked me if we had organized a mission in New York. I told him yes, but not in the ordinary sense, that we simply wanted people to study Islam and know what it was. The day of blind beliet has passed away. [Applause.] Intelligent humanity wants a reason for every belief, and I say that that spirit is commendable and should be encouraged wherever it goes, and that is one of the prominent features of the spirit of Islam.

We speak of using force, that Mohammed went with

a sword in one hand and the Koran in the other. I want to show to you to-morrow that he did not do any thing of the sort. No man is expected to believe anything that is not in perfect harmony with his reason and common sense.

There is one particular spirit which is a part of the Islamistic idea that prevails among the Moslems, and now I am speaking not of the lower classes, not of the masses of the Moslems that the missionaries see when they go to the East, but I am speaking of the educated intelligent Moslems, and they are the safest guides. No one would expect me to go into the slums of Chicago to find a reflection of the Christian religion. [Applause.] You cannot expect to find it in the character and the acts and the thoughts of a poor, ignorant cooly who can neither read nor write, and who has associated with the most degraded characters all his life. But the spirit that prevails among the Moslems of the higher class is indifference to this world. This world is a secondary consideration and the world beyond is the world to strive for, the life beyond is the life that has some value to it. It is worth devoting all our lives to secure in that life happiness and perfect bliss. The idea of paradise naturally follows.

### HOURI IDEA UNFOUNDED.

It is popularly believed that Mohammed talked of a paradise where beautiful houris were given to men; that they led a life of sensual joy and luxury and all sort of thing. That idea is no more absurd than the golden streets and pearly gates idea of the Christian. Mohammed taught us a spiritual truth; he taught us a truth which every man who knows anything of the spiritual side of religion ought to know. And he taught

it in a manner which would most readily reach the minds and hearts of his hearers. The poor Arabs who lived in the dry sandy desert looked upon broad fields of green grass and flowing rivers and beautiful trees as a paradise. We who are accustomed perhaps to that sort of thing, some of us, run away with the idea, perhaps, that a golden street and pearly gates are better than that. His idea was to show them they were to secure perfect bliss, and to an Arab if he could reach an open field where the grass grew green under his feet and the birds sang and the trees bore pearls and rubies and all that sort of thing it would be bliss. Mind you, Mohammed never taught that, but he is credited with teaching it, and I believe he taught something to illustrate this great spiritual truth that he was trying to force upon their minds, and it has been corrupted into the idea of a garden full of houris.

The next feature of the spirit of Islam is its fraternity. One of the first things that Mohammed did after being driven out of Mecca and located in Medinah was to encourage the formation of a Moslem brotherhood with a perfect community of property, a socialistic idea impracticable in this civilization but thoroughly practical at that time. His followers assembled around him and contributed all they had. The idea was, do anything to help your brother, what belongs to your brother belongs to you, and what belongs to you belongs to your brother. [Applause.] If he need help, help him. Caste lines are broken down entirely. We find on one occasion Omar, one of the most energetic and vigorous of his Caliphs, exchanged with his slave in riding on the camel. The daughters of Mohammed in the household would divide the time grinding corn with the slaves. The idea was taught, your slave is your brother. Social con-

ditions make him your slave, but he is none the less your brother. This idea of close fraternity, this extreme devotion to fraternity was the cause of the Moslem triumph at arms. In the later years after the death of Mohammed that idea was paramount in every instance, and it was only when that bond of fraternity was broken that we find the decadence of the Islamistic power in Spain.

### THERE IS A BROTHERHOOD AMONG MUSSELMEN.

Readers of history can readily trace where the first serpent made its entry into the Islamistic social system, that serpent of disunion in division. We find the Christians coming up upon the other side closely knit in the same bond of brotherhood. Does that bond of brotherhood exist to-day? It exists among the Mussulmans of India. It exists among the better class of Musselmans of Egypt and Turkey in a degree that would surprise you. I know an old man in Bombay who had lost everything, and was being helped along by his Mohammedan brethren. A wealthy man reputed to be worth something like half a million owned a beautiful yacht, and this man went to him and said, "I want to borrow your yacht to go fishing." "Certainly; take it whenever you want it, it is yours." During my stay in the East, every time I visited Bombay, almost, that old fellow would go out in the yacht fishing. I dined in the house of a wealthy Musselman and that same old man came in. As he entered the door he said, "Peace be with you." A chair was set for him at the table. We were eating at the table at that time, in deference to me, possibly. Usually they eat upon the floor in the most primitive fashion, and with their fingers, but the better class of

Mohammedans, or, rather, those who have acquired European ideas, eat with the fork and knife, with glass furniture on the table, etc. On that occasion we were at the table and this old man was invited to sit down and take dinner with us. That fraternal idea impressed me more deeply, possibly, than anything else. I felt that I was among my brethren and that Musselmans were brothers the world over, and I know that is one of the basic principles of the system and that belongs strictly to the spirit of Islam.

In closing I want to say this, there is no system that has been so willfully and persistently misrepresented as Islam, both by writers of so-called history and by the newspaper press. There is no character in the whole range of history so little, so imperfectly understood as Mohammed, and I feel that Americans as a rule are disposed to go to the bottom facts and to ascertain really what Mohammed was and what he did, and when they have done so I feel that we will have a universal system which will elevate our social system at least to the position where it belongs. I thank you. [Applause.]

## EVANGELIST MILLS SPEAKS.

Dr. Barrows introduced the next speaker as one whose name had become familiar and dear to the American people East and West, North and South, the Rev. B. Fay Mills.

Mr. Mills was received with great applause which he acknowledged, saying: "I thank you very heartily for your welcome not only to the man but to the theme." Then he went on to say:

We are all agreed that in its present condition this is not an ideal world. We all believe that it is not

what it is meant to be; we all hope that it is not what it is to become.

The doctrine of Christianity centers not in a theory of morals nor a creed, but in a person. Christ is the revelation of what God is and of what man must become. He revealed the character of God as love suffering for the sins of man. He showed the triumphant possibility of life among the hardest human conditions when lived in fellowship with God. He taught one great object lesson of trial and triumph, that there could be no excuse for sin, and that there would be no escape from righteousness. His one great mission and message was that God had "sent his Son into the world not to condemn the world, but that the world through him might be saved."

He was himself the revelation of all history and mystery and prophecy concerning God and man, the origin and destiny of the race. His whole conception of himself was summed up in these words: "Christ the Saviour of the world," and we get the full thought of his revelation by emphasizing the latter part of this supreme title, and realizing that he came not to save selected individuals nor any chosen race, but to save the world. That his mission was too save humanity in all its relationships, to save individuals indeed, but also to save society and the nations.

If Christianity is not fitted and destined to be the universal life of man it is for "nothing but to be cast out and to be trodden under foot of man." Christ stands or falls in connection with his claim to be the Saviour of the entire world.

Wherever, in the teaching of Christianity, there has been a limitation of the extent of the atonement of Christ for the saving of this world from out its present conditions of bondage and sin into the glorious

liberty of redemption, there has come a deadly paralysis of his spirit and the progress of his kingdom.

There is a real sense in which it was not necessary for Christ to come into the world in order that individuals might become acquainted with God.

"The true light, that lighteth every man that cometh into the world," was shining in darkness for all the ages before the shepherds heard the angel song, and "as many as received him to them gave he the power to become the sons of God." And then the "word became flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

But the mission of Jesus was to save the world itself. As a recent writer has well said, it is a deadly mistake to suppose that "Christ simply came to rescue as many as possible out of the wrecked and sinking world." He came to give the church a "commission that includes the saving of the wreck itself, the question of its confusion and struggle, the relief of its wretchedness, a deliverance from its destruction." This certainly was his own conception of his mission upon earth.

This was also the conception of the disciples of Jesus of the earlier centuries. Their thought was that Christ had come, not to fit men for some other world, but to fit this world to be the abode of the sons of God, and to beget and develop the sons of God to occupy it.

The mission of Jesus Christ, as the Saviour of the world may be expressed, as has already been suggested, in four conceptions.

First—He has a new and complete revelation of God's eternal suffering for the redemption of humanity. He showed that God was pure, and unselfish, and

meek, and forgiving, and that he had always been suffering for the sins of men. "God was in Christ reconciling the world unto himself." He revealed the meaning of forgiveness and of deliverance from sin. A popular writer has suggested to us the vast distinction between indifference to sin and its forgiveness, which may well be illustrated by the experience of an individual in forgiving injury against himself. Resentment against sin is a far higher experience than that of indifference to it, but there is something far better than either, and that is to realize the enormity of the transgression at its very worst and then to let it be destroyed, and a self-sacrificing love fill the place that had been occupied by the resentment.

It has been costing God to forgive sin all that it had cost man to bear it and more. This had to be in God's thought before he made the world. In the words of a modern prophet, "the cross of Christ indicates the cost, and is the pledge of God's eternal friendship for man." Jesus Christ came to show us what God was. He was in no sense a shield for us from the wrath of God, but "was the effulgence of God's glory and the very image of his substance." He said to one of his disciples, "He that hath seen me had seen the Father." The heart of his teaching was "that God so loved the world that he gave his only begotten son." He taught not that he had come to reconcile God unto the world, but that "God was in Christ reconciling the world unto himself." He said of his father "I delight to do thy will, O God, thy law is written on my heart." He said in his prayer to his father, "I have declared thy name unto them; yea, and I will declare it. I have glorified thee on earth, I have finished the work which thou gavest me to do." He came to show us that the world had never

belonged to the powers of evil, but that in his original thought God had decided that a moral world should be created; and that in this decision, which gave to humanity the choice of good and evil, he had to take upon himself infinite suffering until the world should be brought back to him. The redemption of the world by Christ is a part of the creation of the world for Christ.

Our second thought concerning the mission of Jesus is that his life was the expression of the origin and destiny of man. We are told that Adam was created in the image of God, and if he had been an obedient child, it may have been he would have grown up to be a full grown son of the Eternal; but he sold his birthright for a mess of pottage. The second Adam was the son of man, revealing to us that the perfect man differs in no respect from the perfect God. He was God. He became man—not a man, but man. He was God and man, not two persons in one existence, but revealing the identity of man and God, when man should have attained unto the place that he had always occupied in the eternal thought. The marvelous counterpart of this revelation is that when God shall have perfected his thought concerning us, that man shall have to become in all things like unto Jesus Christ. Maniel says that all depends on whether we consider the first or second Adam the head of the human race. "I would have you know," says the great Apostle of the Gentiles, "that the head of every man is Christ."

Under the pride and vanity of the Nation, under the scheming and frivolity and dishonesty and self-will of those who sit in high places in the earth, under the disregard of the law of love by the social, commercial and industrial organizations of the city, under every

disobedience of the domestic and individual life is the eternal righteousness of Jesus Christ striving for manifestation, and "straitened until its baptism is accomplished."

MAN MAY BECOME SINLESS.

The third great thought in connection with the salvation of Jesus Christ is that through the completeness of his redemption there is no necessity nor reason for any form of sin in the individual.

A great preacher has told us that Christ is able to save "unto the uttermost ends of the earth, to the uttermost limits of time, to the uttermost period of life, to the uttermost length of depravity, to the uttermost depth of misery, and to the uttermost measure of perfection." It is when the soul is willing to say "he was wounded for my transgressions," that he is in a position to realize that if he will surrender himself unto the cross of Jesus and to the teachings of Jesus the power of death and hell over him shall forever be broken, and he may live a life of freedom in the righteousness of Jesus Christ. It is here that the teaching and the life of Jesus are in glorious unity. The cross is not one thing and the sermon on the mount another. The Kingdom which the Prince of Peace came to establish on earth had for its constitution those vital words which may be expressed by the one word love; and he himself was the exhibition of what he meant to do as he had said, and even to suffer joyfully death for righteousness' sake. The cross was not only the sermon on the mount exemplified, but the constitution of the Kingdom of God in execution.

Faith in Christ is not so much the condition as it is the evidence of a man's salvation. "Jesus Christ is the touchstone of character." And faith in Christ is

that quality of righteousness by which a man sees in Jesus that which he himself wishes to be, realizes that he may be, and determines that he will be. God has no way of saving men save by conforming them to the image of his son. For a man who sees this, believes in the love of God, in the forgiveness of sins, and the redemption of the world, and surrenders himself to the mastership of Jesus this is not only a possibility but a certainty.

### LOVING RIGHTEOUSNESS MUST TRIUMPH.

The last thought concerning the salvation of the world through Jesus Christ is that the loving righteousness of God must be finally triumphant. We cannot conceive of a heaven in which man should not be a moral being and free to choose good or evil, as he is upon this earth; and the joy of heaven will consist largely in that glad fixity of will that shall eternally lose itself in God.

But what a terrible conception comes to us of the lost world when we conceive ourselves in spite of all the loving kindness and sacrifice of the eternal God, as still choosing to go on in sin, determining to resist his love, conscious of it and yet without the power to escape it, saying, "If I make my bed in hell, behold, thou art there," and yet choosing through the ages and ages to turn away from the righteousness of God and to pursue a life of indifference and sin. And as for our conception of heaven, when the world shall obey Jesus Christ, and when all those who have surrendered unto his heart of love and have been working with him throughout the eons, in the establishment of righteousness, shall be with him in the new earth, no other heaven can be imagined.

The redeemed earth shall be at least a part of heaven; and the city which John saw, the new Jerusalem, descending out of heaven from God, shall be established, and "the tabernacle of God shall be with men and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And he shall wipe away every tear from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." This must be the end of the atonement of the life and the death of Jesus Christ and the keeping of his commandments, which are all summed up in the great name of God, which is love.

With shame I confess that all the disciples naming the name of Jesus Christ have not fully done his will in his spirit of self-sacrifice and indeed have sometimes scarcely seemed to apprehend it. If we had it is my honest conviction that we could not be gathered here to-day as a "Parliament of Religions," but that we would all be praising God together for his wonderful salvation in Jesus Christ our Lord."

### THAT REBUKE FROM INDIA AND JAPAN.

We have already in this parliament been rebuked by India and Japan with the charge that Christians do not practice the teachings of Jesus. If China has not been heard from in words of even keener censure it has not been because she has not had good cause, as she thinks of the opium curse forced upon her by the laws of Christian England, and of the action of the corrupt Legislatures and Congresses and Presidents who have enacted, or stood by and consented to the enacting, of the unjust, selfish, unreasonable, inhu-

man, unchristian, and barbaric anti-Chinese laws of these Christian United States.

I might reply by pointing to our hospital walls and college towers and myriad ministers of mercy; but I forbear. We have done something, but with shame and tears I say it that as kingdoms and empires and republics, as States and municipalities, and in our commercial and industrial organizations, and even in a large measure as an organized church, we have not been practicing the teachings of Jesus as he said them and meant them, as the earliest disciples understood and practiced them, and as we must again submit to them if we are to be the winners of the world for Jesus Christ.

It is no excuse to say that with Christians the nation is not a church. That is still further confession of comparative failure, for in so far as the Christian church and Christian state are not coincident the church has come short of the command of the Master; "Go ye therefore and disciple all nations, teaching them to observe all things whatsoever I have commanded you."

One of the local papers said the other day that perhaps the non-Christian delegates to this parliament might be converted to Christianity if they could be taken about Chicago blindfolded.

There have been and are to-day in every Christian communion white-souled saints of God who are following "the Lamb whithersoever he goeth" and bearing his cross after him, but let us be willing to say plainly, although with shame, that while we have in the life and death and resurrection and teachings of Christ, and the descent of the Holy Ghost the complete remedy for all the ills of individuals and nations, we have lacked the power of conquest because

organized Christianity has been saying "Lord, Lord," to her Master; and as regards politics and society and property and industry has not been doing the things that he said. Benjamin Franklin said a generation of followers of Jesus who practiced his teachings would change the face of the earth. And it is true. When evil shall go forth with its deadly poison ready for dissemination and find Christians who are meek and merciful and poor in spirit and pure in heart and who count it all joy to be persecuted for righteousness' sake; when it shall dart its venomed tongue at men and women who "resist not evil," who "give to him that asketh," and from the borrower do not turn away; who "being struck upon one cheek turn the other also," who "love their enemies, bless those that curse them, do good to them that hate them, and pray for them that despitefully use them and persecute them," who forgive their debtors because God has forgiven them; then shall the old serpent find no blood that shall be responsive this poisonous touch, and sting himself unto the death, even as he did under that other cross; which he looked upon as the token of the impotence of righteousness, but which was the wisdom and the power of God unto salvation and the prophecy of the triumph of eternal love.

### WHAT ALL THE WORLD NEEDS.

And this I will say: That our brethren from across the sea have said all we need ask them to say when, instead of attacking the life and teachings of Jesus, they show that we fail only because we may have said, "Lord, Lord," and not done the things that he said. And this also I say: That the only hope of Asia, as of America, and of Africa, as of Europe, is in

the love of God, and the establishment of his universal kingdom of peace, which must be set upon earth and which shall have no end. This, my brothers, is all that must, is all that can endure, it is the teaching of teachings, and the inspiration of inspirations for the sons of men.

God to-day looks down upon such a spectacle of sincere desire and of honest purpose to know the truth as the groaning and travailing creation has never before seen, and the only solution of all the questionings and differences and hopes of men must be in the principles of the ruler of the kingdom of God: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength and thy neighbor as thyself."

No message of love to God and man has ever been in vain. No love of man or God has ever perished from the universe; no life of love has ever been or ever can be lost. This is the only infinite and only eternal message; and this is the reason why the mission and the message of Jesus of Nazareth must abide. This is the reason that the life of Jesus is eternal and that all things must be subdued unto him; for love never faileth; but whether there will be prophecies they shall be done away; whether there be tongues they shall cease; whether there be knowledge, it shall be done away. "For we know in part and we prophecy in part but when that which is perfect is come, that which is in part shall be done away. For now we see in a mirror darkly, but then face to face; now we know in part, but then shall we know even as also we are known."

For lo, the days are hastening on
By prophet bards foretold,
When with the ever circling years

Comes round the age of gold.
When peace shall, over all the earth,
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

And when at last we shall clearly know what now we dimly see in Jesus Christ that "love is righteousness in action;" that mercy is the necessary instrument of justice, that "good has been the final goal of ill;" and that through testing, innocence must have been glorified into virtue; when we shall see that God is love, and law is gospel and sin has been transformed into righteousness, then shall we also see that "there is one body and one spirit, even as also we were called in one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all." Then shall we see "that unto each one of us was this grace given, according to the measure of the gift of Christ, and we shall all attain unto the unity of the faith and of the knowledge of the Son of God; unto a full grown man; unto the measure of the stature of the fullness of Christ," and

"Every kindred, every tribe, on this terrestrial ball,
To him all majesty ascribe and crown him Lord of all."

## CHAPTER VIII

## SWEDENBORGIANISM

### SWEDENBORGIAN DOCTRINE OF THE HUMAN SOUL AND HEAVEN EXPOUNDED

### PRESENT AND FUTURE SOUL LIFE

Rev. Samuel N. Warren touched upon Swedenborgian doctrine in a paper entitled "The Soul and Its Future Life." He read as follows:

It is a doctrine of the New Church that the soul is substantial—though not of earthly substance, and is the very man; that the body is merely the earthly form and instrument of the soul, and that every part of the body is produced from the soul, according to its likeness, in order that the soul may be fitted to perform its functions in the world during the brief but important time that this is the place of man's conscious abode.

If, as all Christians believe, man is an immortal being, created to live on through the endless ages of eternity, then the longest life in this world is, comparatively, but as a point, an infinitesimal part of his existence. In this view, it is not rational to believe that that part of man which is for his brief use in this world, only, and is left behind when he passes out of this world, is the most real and substantial part of him. That is more substantial which is more endur-

ing, and that is the more real part of a man in which his characteristics and his qualities are. All the facts and phenomena of life confirm the doctrine that the soul is the real man. What makes the quality of a man? What gives him character as good or bad, small or great, lovable or detestable? Do these qualities pertain to the body? Every one knows that they do not. But they are the qualities of the man. Then the real man is not the body, but is "the living soul." If there is immortal life he has not vanished, except form mortal and material sight. As between the soul and the body, then, there can be no rational question as to which is the substantial and which the evanescent thing.

### FORM OF THE SOUL.

Again, if the immortal soul is the real man, and is substantial, what must be its form? It cannot be a formless vaporous thing and be a man. Can it have other than the human form? Reason clearly sees that if formless or in any other form he would not be a man. The soul of man, or the real man, is a marvelous assemblage of powers and faculties, of will and understanding, and the human form is such as it is because it is perfectly adapted to the exercise of these various powers and faculties. In other words the soul forms itself, under the Divine Maker's hand, into an organism by which it can adequately and perfectly put forth its wondrous and wonderfully varied powers, and bring its purposes into acts.

The human form is thus an assemblage of organs that exactly correspond to and embody and are the express image of the various faculties of the soul. And there is no organ of the human form the absence of which would not hinder and impede the free and

efficient action and putting forth of the soul's power. And by the human form is not meant merely, nor primarily, the organic forms of the material body. The faculties are of the soul, and if the soul is the man, and endures when the body decays and vanishes, it must itself be in a form which is an assemblage of organs perfectly adapted and adequate to the exercise of its powers, that is, in the human form. The human form is then primarily and especially the form of the soul—which is the perfection of all forms, as man, at his highest, is the consummation and fullness of all loving and intelligent attributes.

### WHEN THE SOUL TAKES HUMAN FORM.

But when does the soul itself take on its human form? Is it not until the death of the body? Manifestly, if it is the very form of the soul, the soul cannot exist without it, and it is put on in and by the fact of its creation and the gradual development of its powers. It could have no other form and be a human soul. Its organs are the necessary organs of its faculties and powers, and these are clothed with their similitudes in dead material forms, animated by the soul for temporary use in the material world. The soul is omnipresent in the material body, not by diffusion, formlessly, but each organ of the soul is within and is the soul of the corresponding organ of the body.

That the immortal soul is the very man involves the eternal preservation of his identity. For in the soul are the distinguishing qualities that constitute the individuality of a man—all those certain characteristics, affectional and intellectual which make him such or such a man, and distinguish and differentiate him from all other men. He remains, therefore, the same

man to all eternity. He may become more and more, to endless ages, an angel of light—even as here a man may advance greatly in wisdom and intelligence and yet is always the same man. This doctrine of the soul involves also the permanency of established character. The life in this world is the period of character building. It has been very truthfully said that a man is a bundle of habits. What manner of man he is depends on what his manner of life has been.

### EFFECT OF HABIT ON THE SOUL.

If evil and vicious habits are continued through life they are fixed and confirmed and become of the very life, so that the man loves and desires no other life, and does not wish to—will not be led out of them —because he loves the practice of them. On the other hand, if from childhood a man has been inured to virtuous habits, these habits become fixed and established and of his very soul and life. In either case the habits thus fixed and confirmed are of the immortal soul and constitute its permanent character. The body, as to its part, has been but the pliant instrument of the soul.

With respect to the soul's future life the first important consideration is what sort of a world it will inhabit. If we have shown good reasons for believing the doctrine that the soul is not a something formless, vague and shadowy, but is itself an organic human form, substantial, and the very man, then it must inhabit a substantial and very real world. It is a gross fallacy of the senses, but there is no substance but matter, and nothing substantial but what is material. Is not God, the Divine, Omnipotent Creator of all things, substantial? Can Omnipotence be an attri-

bute of that which has no substance and no form? Is such an existence conceivable? But He is not material and not visible or cognizable by any mortal sense. Yet we know that He is substantial; for it is manifest in His wondrous and mighty works. There is, then, spiritual substance. And of such substance must be the world wherein the soul is eternally to dwell. It is the reality of the spiritual world that makes this world real—just as it is the reality of the soul that makes the human body a reality and a possibility. As there could be no body without the soul there could be no Natural world without the Spiritual.

### HEAVEN SUBSTANTIAL AND LOVELY.

Not only is that world substantial, but it must be a world of surprising loveliness and beauty. It has justly been considered one of the most beneficent manifestations of the divine love and wisdom that this beautiful world that we briefly inhabit is so wonderfully adapted to all man's wants and to call into exercise and gratify his every faculty and good desire. And when he leaves this temporary abode, a man with all his faculties exalted and refined by freedom from the incumbrance of the flesh—an incumbrance which we are often very conscious of—will he not enter a world of beauty exceeding the loveliest aspects of this? The soul is human and the world in which it is to dwell is adapted to human life; and it would not be adapted to human life if it did not adequately meet and answer to the soul's desires. Is it reasonable that this material world should be so full of life and loveliness and beauty, when "Nature spreads for every sense a feast," to gratify every exalted faculty of the soul, and not the spiritual world wherein the soul is to abide forever?

And the life of that world is human life. The same laws of life and happiness obtain there that govern here, because they are grounded in human nature. Man is a social being, and everywhere, in that world as in this, desires and seeks the companionship of those that are congenial to him—that is, who are of similar quality to himself. Men are thus mutually drawn together by spiritual affinity. This is the law of association here, but it is less perfectly operative in this world because there is much dissimulation among men, so that they often do not appear to be what they really are, and thus by false and deceptive appearances the good and the evil are often associated together.

STATE IN HEAVEN.

And so it is for a time and in a measure in the first state and region into which men come when they enter the spiritual world. They go into that world as they are, and are at first in a mixed state, as in this world. This continues until the real character is clearly manifest, and good and evil are separated, and they are thus prepared for their final and permanent association and abode. They who, in the world, have made some real effort, and beginning to live a good life, but have evil habits not yet overcome, remain there until they are entirely purified of evil, and are fitted for some society of heaven, and those who inwardly are evil and have outwardly assumed a virtuous garb, remain until their dissembled goodness is cast off and their inward character becomes outwardly manifest. When this state of separation is complete there can be no successful dissimulation—the good and the evil are seen and known as such and the law of spiritual affinity becomes perfectly operative by their own free

volition and choice. Then the evil and the good become entirely separated into their congenial societies. The various societies and communities of the good thus associated constitute heaven and those of the evil constitute hell—not by any arbitrary judgment of an angry God, but of voluntary choice, by the perfect and unhindered operation of the law of human nature that leads men to prefer and seek the companionship of those most congenial to themselves.

As regards the permanency of the state of those who by established evil habit are fixed and determined in their love of evil life, it is not of the Lord's will, but of their own. We are taught in his Holy Word that he is ever "gracious and full of compassion." He would that they should turn from their evil ways and live, but they will not.

### WHY MEN ARE BAD IN THE OTHER LIFE.

There is no moment, in this or in the future life, when the infinite mercy of the Lord would not that an evil man should turn from his evil course and live a virtuous and upright and happy life; but they will not in that world for the same reason that they would not in this, because when evil habits are once fixed and confirmed they love them and will not turn from them. "Can the Ethiopian change his skin or the leopard his spots? Then may they also do good that are accustomed to do evil." Heaven is a heaven of man and the life of heaven is human life. The conditions of life in that exalted state are greatly different from the conditions here, but it is human life adapted to such transcendent conditions, and the laws of life in that world, as we have seen, are the same as in this. Man was created to be a free and willing

agent of the Lord to bless his kind. His true happiness comes, not in seeking happiess for himself, but in seeking to promote the happiness of others. Where all are animated by this desire, all are mutually and reciprocally blest.

Such a state is heaven, whether measurably in this world or fully and perfectly in the next. Then must there be useful ways in heaven by which they can contribute to each other's happiness. And of such kind will be the employments of heaven, for there must be useful employments. There could be no happiness without to beings who are designed and formed for usefulness to others. What the employments are in that exalted condition we cannot well know except as some of them are revealed to us, and of them we have faint and feeble conception. But undoubtedly one of them is attendance upon men in this world.

Such in general, according to the revealed doctrines of the New Church, is the future life of the mortal souls of men.

Chairman Mercer said:

There are abundant reasons why the New Church should enter cordially and actively into preparation for a world's congress of religions. The youngest of the historic faiths it reaches back to embrace the oldest, and to complete and crown them all with the final revelation which restored their pristine wisdom and divine sanctions. The Lord always makes use of men as his instruments on earth for the revelation of his truth to mankind. The whole course of his providence in this respect has been to reveal at the great crisis of the church, through suitable men, the truth, needed for the institution of a new era of the church. And we believe that, even as Christ promised to come again

to men, he has accomplished his second advent in the opening of the spiritual sense and divine meaning of the written word through the human instrumentality of Emanuel Swedenborg. The New Church, therefore, stands for the new revelation from the Lord, not in new sacred scriptures, but in the opening of the spiritual sense and genuine meaning of the word given in the old and new testament. The New Church is wide as human need and universal and impartial as divine love. It transcends sect and nation, and extends by invisible chains of influx from society to society, binding all who love the Lord and work righteousness into one grand man, of which the divine man is the transforming soul.

## CHAPTER IX

## JUDAISM

Dr. Isaac M. Wise of Cincinnati read a paper on "The Theology of Judaism." He began his address by saying there could be no theology of Judaism.

We modern latitudinarians and syncretists maintain that we need more religion and less theology or no theology at all—deeds and no creeds—for religion is undefinable and purely subjective; theology defines and casts free sentiments into dictatorial words. Religion unites and theology divides the human family not seldom into hostile factions. The religion of Israel is based upon the four postulates of all theology —the existence of God, revelation and worship, conscience, ethics and esthetics, and immortality—and in justification of its extensions and expansions, its derivation of doctrine and dogmas from the main postulates, its entire development, it points to its sources and traditions and at various times also to the standard of reason. The theology of Judaism as a systematic structure must solve the problems of life, of time, and eternity, on the basis of Israel God-cognition. This being the highest in man's cognition, the solution of all problems upon this basis, ecclesiastical, ethical, or in eschatology, must be final in theology, provided the judgment which leads to the solution is not erroneous. And erroneous judgment from true antecedents is possible. Is such cases the first safeguard is in the

field of reason, and the second, though not secondary, is an appeal to Holy Writ and its best commentators. Wherever these two authorities agree, reason and Holy Writ, that the solution of any problem, from the basis of Israel God-cognition, is correct, certitude is established and the ultimate solution is found. This is the structure of a systematic theology. Israel's God-cognition is the sub-stratum, the substance; Holy Writ and the standard of reason are the desiderata, and the faculty of reason is the apparatus to solve the problems, which in their unity are the theology of Judaism, higher than which none can be.

## JUDAISM AND THE SOCIAL QUESTIONS.

Rabi Berkowitz sent the following paper to be read for him.

Here, in the assembly of so many of her spiritual children, in the midst of the religions which have received from her nurture and loving care, Judaism, the fond mother, may lift up her voice and be heard with reverent and affectionate attention.

It has been asked: "What has Judaism to say on the social question?"

From the earliest days she has set the seal of sanctity on all that question involves. From the very first she proclaimed the dignity, nay the duty of labor by postulating God, the creator, at work and setting forth the divine example unto all men for imitation in the command: "Six days shalt thou labor and do all thy work." Industry is thus hallowed by religion and religion in turn is made to receive the homage of industry in the fulfillment of the ordinance of Sabbath rest.

Judaism thus came into the world to live in the world, to make the world more heavenly. Though aspiring unto the heavens she has always trod firmly upon the earth, abiding with men in their habitations, ennobling their toils, dignifying their pleasures.

Through all the centuries of her sorrowful life she has steadfastly striven with her every energy to solve, according to the eternal law of the eternal righteous, every new phase of the ever-recurring problems in the social relationships of man.

When the son of Adam, hiding in the dismal covert of some primeval forest, heard the accusing voice of conscience in bitter tones upbraid him, he defiantly made reply: "Am I my brother's keeper?" Then the social conflict began. To the question then asked, Judaism made stern reply in branding with the guilt mark of Cain every transgression of human right.

### PLEADING FOR THE OPPRESSED.

From then until now, unceasingly through all the long and trying centuries, she has never wearied in lifting up her voice to denounce wrong and plead for right, to brand the oppressor and uplift the oppressed. Pages upon pages of her scriptures, folio upon folio of her massive literature are devoted to the social question in its whole broad range, are full of maxims, precepts, injunctions, ordinances, and laws aiming to secure the right adjustment of the affairs of men in the practical concerns of every day.

In the family, in the community, in the state, in all the forms of social organization inequalities between man and man have arisen which have evoked the contentions of the strong and the weak, the rich and the poor, the high and the low. Against the iniquity of, self-seeking Judaism has ever protested most loudly

and none the less so against the errors and evils of an unjust self-sacrifice. "Love thyself," she says; this is natural, this axiomatic, but remember, it is never of itself a moral injunction. Egotism as an exclusive motive is entirely false, but altruism is not therefore exclusively and always right. It likewise may defeat itself, may work injury and lead to crime. The worthy should never be sacrificed for the unworthy. It is a sin for you to give your hard-earned money to a vagabond and thus propagate vice as much as it is sinful to withhold your aid from the struggling genius whose opportunity may yield to the world undreamed of benefits." In this reciprocal relation between the responsibility of the individual for society, and of society for the individual lies one of Judaism's prime characteristics. She has pointed the ideal in the conflict of social principles by her golden precept: "Thou shalt love thy neighbor as thyself. I am God." (Leviticus xix. 18). According to this precept she has so arranged the inner affairs of the family that the purity, the sweetness and tenderness of the homes of her children have become proverbial. "Honor thy father and thy mother" (Ex. xx. 12.); "the widow and the orphan thou shalt not oppress" (Ex. xxii. 22.); "before the hoary head shalt thou rise and shalt revere the Lord thy God" (Lev. xix. 32.); "and thou shalt teach them diligently unto thy children" (Deut. vi. 7.)—these and hundreds of like injunctions have created the institutions of loving and tender care which secure the training and nurture, the education and and rearing of the child, which sustain the man and woman in rectitude in the path of life, and with the staff of a devout faith guide their downward steps in old age to the resting place over which the star of immortality sheds its radiant light.

## CHARITY AND JUSTICE.

Judaism sets education before all things else and knows but one word for charity—*Zedakah*, i. e., justice. She has made the home the basis of the social structure, and has sought to supply the want of a home as a just due to every creature, guarding each with this motive from the cradle to the grave.

With her sublime maxim, "Love thy neighbor as thyself—I am God," Judaism set up the highest ideal of society as a human brotherhood under the care of a divine fatherhood. According to this ideal Judaism has sought, passing beyond the environments of the family, to regulate the affairs of human society at large. "This is the book of the generations of men" was the caption of Genesis (v., 1,) indicating as the Rabbins taught, that all men without distinction of race, caste, or other social differences are entitled to equal rights as being equally the children of one Creator. The social ideal was accordingly the sanctification of men unto the noblest in the injunction to the "priest-people;" "Holy shall ye be, for I, the Lord your God, am holy."[Ex. xix., 22.]

The freedom of the people was the prime necessary consequence of this precept.

Grandly and majestically the Mosaic legislation swept aside all the fallacies which had given the basis to the heartless degradation of man by his fellow man. Slavery stood forever condemned when Israel went forth from the bondage of Egypt. Labor then, for the first time, asserted its freedom and assumed the dignity which at last the present era is vindicating with such fervor and power.

Judaism established the freedom to select one's own calling in life irrespective of birth or other conditions.

For each one a task according to his capacities, was the rule of life. The laborer was never so honored as in the Hebrew commonwealth. The wage system was inaugurated to secure to each one the fruits of his toil. It was over the work of the laboring man that the master had control, not over the man. Indeed, the evils of the wage system were scrupulously guarded against, in that the employer was charged by the law, as by conscience, to have regard for the physical, moral, and spiritual well-being of his employes and their families. (Lev. xix., 13; Talmud, Tractate, Kiddushin, 20, a; Sifra, B'har, ch. 7; Maimonides' "Abadim," 259).

To the solution of all the problems which under varying conditions of the different lands and different ages always have risen and always will arise the Jewish legislation in its inception and development affords a extraordinary contribution. It has studiously avoided the fallacies of the extremists of the communistic and individualistic economic doctrines. Thus it was taught: He that saith, "What is mine is thine, and what is thine is mine" [communism,] he is void of a moral concept. He that saith, "What is mine is mine, and what is thine is thine," he has the wisdom of prudence; but some of the sages declare that this teaching, too rigidly held, oft leads to barbarous cruelties. He that saith, "What is mine is thine, and what is thine shall remain thine," he has the wisdom of the righteous. He that says, "What is mine is mine, and what is thine is also mine," he is utterly Godless. (Pirque Aboth, v. 13.)

Judaism has calmly met the wild outbursts of extremists of anti-poverty and nihilistic types with the simple confession of the fact which is a resultant of the imperfections of human nature: "The needy will

not be wanting in the land." (Deut. xv., 11.) The brotherly care of the needy is the common solicitude of the Jewish legislators and people in every age.

Their neglect or abuse evokes the wrath of prophet, sage, and councilor with such a fury that even to-day none but the morally dead can withstand their eloquence. The effort of all legislation and instruction was directed to a harmonization of these two extremes.

The freedom of the individual was recognized as involving the development of unlike capacities. From this freedom all progress springs. But all progress must be made, not for the selfish advantage of the individual alone, but for the common welfare "that thy brother with thee may live." (Lev. xxv. 36.) Therefore private property in land or other possessions was regarded as only a trust because everything is God's, the Father's to be acquired by industry and perseverance by the individual, but to be held by him only to the advantage of all. To this end were established all the laws and institutions of trade, of industry, and of the system of inheritance, the code of rentals, the jubilee year, that every fiftieth year brought back the land which had been sold into the original patrimony, the seventh, or Sabbatical year in which the lands were fallow all produce free to the consumer, the tithings of field and flock, the loans to the brother in need without usury, and the magnificent system of obligatory charities which still holds the germ of wisdom of all modern scientific charity, "Let the poor glean in the fields" (Lev. xix., 10), and gather through his own efforts what he needs; i. e., give to each one not support but the opportunity to secure his own support.

A careful study of these Mosaic-Talmudic institu-

tions is bound more and more to be recognized as of untold worth to the present in the solution of the social question. True, these codes were adapted to the needs of a peculiar people, homogeneous in character, living under certain conditions and environments which probably do not exist in exactly the same order anywhere. We cannot use the statutes, but their aim and spirit, their motive and method we must adopt in the solution of the social problem even to-day.

### NEVER HEARD IN JUDEA.

Consider that the cry of woe which is ringing in our ears now was never heard in Judea. Note that in all the annals of Jewish history there are no records of the revolts of slaves such as those which afflicted the world's greatest empire, and under Spartacus threatened the national safety, nor any uprisings like those of the plebeians of Rome, the Demoi of Athens or the Helots of Sparta; no wild scenes like the Paris commune; no processions of hungry men, women and children crying for bread like those of London, Chicago, and Denver. Pauperism, that spectre of our country, never haunted the ancient land of Judea. Tramps were not known there.

Because the worst evils which afflict the social body to-day were unknown under the Jewish legislation we may claim that we have here the pattern of what was the most successful social system that the world has ever known. Therefore does Judaism lift up her voice and call back her spiritual children that in her bosom they may find comfort and rest. "Come back to the cradle of the world where wisdom first spake," she cries, "and learn again the message of truth that for all times and unto all generations was proclaimed

through Israel's precept: 'Love thy neighbor as thyself, for I am God.'" (Lev. xix., 18.) The hotly contested social questions of our civilization are to be settled nither according to the ideas of the capitalist nor those of the socialist, the communist, the anarchist or the nihilist, but simply and only according to the eternal laws of morality, of which Sinai is the loftiest symbol.

The guiding principles to all true social economy are embodied in the simple lessons of Judaism. As the world has been redeemed from idolatry and its moral corruption by the vital force of Jewish ideas, so can it likewise be redeemed from social debasement and chaos. Character is the basic precept of Judaism. It claims, as the modern philosopher declares (Herbert Spencer), that "there is no political alchemy by which you can get golden conduct out of leaden instincts."

Whatever the social system, it will fail unless the conscience of men and women are quick to heed the imperative orders of duty and to the obligations and responsibilities of power and ownership. The old truth of righteousness so emphatically and rigorously insisted on from the first by Judaism, must be the new truth in every changing phase of economic and industrial life. Only thus can the social question be solved. In her insistence on this doctrine Judaism retains her place in the van of the religions of humanity.

Let the voice of the mother of religion be heard in the parliament of all religions; may the voice of the mother not plead in vain; may the hearts of the nations be touched and all the unjust and cruel restrictions of ages be removed from Israel in all lands, so that the emancipated may go in increasing colonies back to the native pursuits of agriculture and the in-

dustries so long denied them; may the colonies of the United Sates of America, Argentine, and Palestine be an earnest to the world of the purity of Israel's motives; may the agricultural and industrial schools maintained by the Alliance Israelite Universelle, the Baron de Hirsch trust, and the various Jewish organizations of the civilized world from Palestine to California prove Israel's ardor for the honors of industry; may the wisdom of free schools, the counsel of her sages, the inspiration of her law-givers, the eloquence of her prophets, the rapture of her psalmists, the earnestness of all her advocates, increasingly win the reverent attention of humanity to, and fix them unswervingly upon, the everlasting laws of righteousness, which she has set as the only basis for the social structure.

## CHRIST NOT CRUCIFIED BY JEWS.

Rabbi Joseph Silverman was introduced and spoke briefly, as follows:

One of the keenest and most injurious evils that can befall a man or a people is to be misunderstood—perhaps worse to be misrepresented. The individual who has experienced both knows the vital sufferings that were his. To worship truth and be accused of falsehood; to be religiously virtuous and be charged with vice; to aspire to heaven and by the world be consigned to purgatory; to be robbed of one's identity and be clad in the garb of another inferior being; to see one's principles distorted, every motive questioned; one's words misquoted, every act misunderstood—one's whole life misrepresented, and to be a caricature in the eyes of all men, without the power of redress, is to suffer all the unmitigated pangs of mortification.

The very fact that the Jews once formed a separate race, and a distinct nation, and still maintain themselves as an independent religious community, has created prejudices from which have grown up also many errors regarding this people in other directions than those already mentioned.

Rabbi Silverman then went on to point out some of the specific errors which existed in the popular mind concerning the Jews. He said they were accused of exclusiveness and clanishness, whereas they are the most gregarious and broadly social—the only remnant of clanishness being that which was compelled by the conduct of those who either purposely or ignorantly persisted in thus misunderstanding them. The Jew was maliciously represented as a consumer, as distinguished from a producer, when by birthright he was a tiller of the soil, and had been compelled through centuries of persecution to become a trafficker in moneys and gems. And notwithstanding the age of the persecution the Jew was to-day found in all departments of agriculture and the mechanical arts, while his contributions to music and art and literature were notable. The same character of error concerning the Jew extended to his religious faith, and this largely because of the prevailing error that the Jews crucified Jesus of Nazareth. Rabbi Silverman concluded his paper as follows:

We deplore and condemn the crucifixion of Jesus of Nazareth. He was without doubt one of nature's noblemen, pure in sentiment and action, a great leader and reformer of men, and as such fell a victim to the fanaticism and jealous power of Rome. His was the execution of an innocent man.

When the truth is once known and the Jew is placed in the right before the world we believe prejudice will be removed, errors corrected, and persecution will cease and love prevail.

We are worshiping the same God, the creator and preserver of us all. In the words of Malachi, "Have we not all one Father? Has not one God created us all? Why shall we deal unjustly one against the other?" May truth prevail, may love reign supreme. May that brotherhood of man be speedily realized in which there shall be no distinction as to nationality or creed.

## CHAPTER X

## ARMENIANS AND THE GREEK CHURCH

"The Spirit and Mission of the Apostolic Church of Armenia" was the subject of the following paper by Ohannes Chatschumau:

According to the general testimony of historians Christianity was introduced into Armenia in the first century. In the year 34 A. D., the Apostle Thaddeus went to this country, and in the year 60 A. D., Bartholomew followed. They preached the gospel and were martyred. These apostles were therefore the founders of the Armenian church. Besides these, two other apostles, Simeon and Judah, preached in Armenia. But Christianity did not bcome the established religion until the year 302 A. D., although during this interval thousands of Armenians became martyrs to Christianity. In that year Saint Gregory Illuminator enlightened the entire Armenian nation, and Christianity became the religion of the king as well as of the people. In the Armenian language to "enlighten" means to "Christianize." Whether, therefore, we date the establishment of Christianity from the first century, or at the beginning of the fourth, the Armenian church remains the oldest Christian church in the world.

Because of its past it has a peculiar place among other churches. While the church is only one element in the lives of other nations, an element sometimes

strong, sometimes less strong, in Armenia it embraces the whole life of the nation. There are two different ideals, one for Christianity, the other for nationality. These two ideals are united. The Armenians love their country because they love Christianity. Church and fatherland have been almost synonymous in their tongues.

### INDEPENDENT AND NATIONAL.

The construction of the Armenian church is simple and apostolic. It is independent and national. The head is called the patriarch catholicas of all Armenians in whatever part of the world they may be. He is elected by the representatives of the nation and clergy in Etchmidzin at the foot of Mount Ararat. Any Armenian, even a layman can become head of the church if the general assembly finds him worthy of this high office. Since Armenia has been divided among the three powers—Turkey, Russia, and Persia—the election of the catholicas is confirmed by the Russian emperor. The bishops are elected by the people of each province and are anointed by the catholicas. The ordinary clergy are elected by each parish. The parish is free in its election, and neither bishop nor catholicas can assign a priest to a parish against its wish. Each church being free in its home work they are all bound with one another and so form a unity.

The people share largely in the work of the church. All assemblies which have to decide general questions, even dogmatic matters, are gathered from both people and clergy. The clergy exists for the people and not the people for the clergy.

The Armenian clergy have always been pioneers in the educational advancement of the nation. They have been the bringers-in of European civilization to their

people. From the fifth century to this very day, young men intended for the priesthood are sent to the occident to study, in order that Christianity and civilization may go hand in hand. The country owes everything to this clergy. They have been first in danger and first in civilization.

The spirit of the Armenian church is tolerant. A characteristic feature of Armenians, even while they were heathen, was that they were cosmopolitan in religious matters. Armenia in early ages was an America for the oppressed of other lands. From Assyria, as we read in the Bible, in the book of Kings, Adramelîk and Landssar escaped to Armenia. From China, Hindostan and Palestine they went thither, carrying their religious thoughts and their idols which they worshiped side by side with the Armenian gods. Christianity has entirely changed the political and moral life of Armenia, but the tolerant spirit has ever remained. For more than fifteen hundred years she has been persecuted for her faith and for conscience's sake, and yet she has never been a religious persecutor. She calls no church heterodox. The last catholicas, Makar the First, said once to me: "My son, do not call any church heterodox. All churches are equal, and every body is saved by his own faith." Every day in our churches prayers are offered for all those who call on the name of the Most High in sincerity. The Armenian church does not like religious disputes. She has defended the ideals of Christianity more with the red blood of her children than with big volumes of controversies. She has always insisted on the brotherhood of all Christians. Nerces, archbishop of Zanmbron, Cicilicie, who was called the second Apostle Paul, in the twelfth century defended and practiced the very ideals and equality of all churches and the

brotherhood of all men which the most liberal clergymen of this century believe in.

## PURIFYING INFLUENCES.

The Armenian church has a great literature, especially in sacred lyrics, which has had a vast influence over the people.

But the purifying influence of our church appears chiefly in the family, in no land is the family life purer. For an Armenian the family is sacred. Ethnologists ask with reason: "How can we explain the continued existence of the Armenian nation through the fire and sword of 4,000 years?" The solution of this riddle is in the pure family life. This is the anchor by which the storm-beaten has been held. It is a singular fact that Armenia never had, even in her heathen times, either polygamy or slavery, although always surrounded by nations who followed these evil practices.

Women in Armenia have always had a distinguished place in the church. The first Christian martyr among women in the whole world was an Armenian girl—Sandooct, the beautiful daughter of King Sanstrook. In the fifth century, as says the historian Equishe, the songs of the Armenian women were the psalms, and their daily readings the gospel.

Geographically, Armenia is the bridge between Asia and Europe. All the nations of Asia have traveled over this bridge. One cannot show a single year in the long past through which she has enjoyed peace. Every one of her stones has been baptized many times with the sacred blood of martyrs. Her rivers have flowed, not with water, but with the blood and tears of the Armenian nation. Surrounded by non-Christian

and anti-Christian peoples, she has kept her Christianity and her independent national church. Through the darkness of the ages she has been a bright torch in the orient of Christianity and civilization.

All her neighbors have passed away—the Assyrians, the Babylonians, the Parthians, and the Persian fire worshipers. Armenia herself has lost everything; crown and scepter are gone; peace and happiness have departed; to her remains only the cross, the sign of martyrdom. Yet the Armenian church still lives. Why? To fulfill the work she was called to do—to spread civilization among the peoples of this side of Asia—and she has still vitality enough to fulfill this mission. For this struggling and aspiring church we crave your sympathy. To help the Armenian church is to help humanity.

## GREEK CHURCH.

Dr. Phiambolis, of the Greek church, presented the following paper:

I beg your pardon if I make any mistakes, not being well versed in the English language. In coming here as a delegate to the Religious Congress I did not come to discuss Christianity and the Christian truths, nor the existence of a God, because I think I would attack your Christian conscience. All the Christian delegates of this parliament have spoken enough of Christianity and the existence of a God, and I think a repetition of it would be vain labor.

I do not come to teach you a new gospel, because our gospel is always new. Its truths are unchangeable and eternal, the rudder of the action of every Christian, the guide for salvation.

I come into your presence as a representative of the truths of the Orthodox church, and to greet you with our love.

But believing is not the question—believing rightly is the question.

The philosophical systems have been proved unable to find the truth and satisfy the requests of the human hearts, and the results of those philosophical systems were a ridiculous polytheism, when a man of Judea preached, saying, "I am the Truth, I am the Light of the World. I will send to the world the Holy Ghost, the Spirit of the Truth, and He will say every truth."

Now let us examine. Has that man said the truth? Two thousand years have passed almost from that epoch and all the nations who came in connection with his preaching say "Yes," but let us continue to examine whether this truth remained pure and clean and unmixed with some errors.

## THE FIRST CHRISTIAN CHURCH.

I read the scriptures and I see that our Jesus Christ sent his Holy Ghost, the spirit of the truth, to all the disciples without exception. The apostles were the first Christian church with the spirit of truth. But the apostles sometimes disputed some religious question, and after the disputation they decided it by leaving it to the apostles and elders of the church. Has the orthodox church kept this example of the apostles? Let us look at the history of the church. The Jews of Judea, according to the prophets, were waiting for a Messiah. Jesus Christ was to the Jews a scandal, and to the Greeks a foolishness. The apostles began at first their preaching between their compatriots, the Jews, but their followers were few.

Then they, and especially St. Paul, applied to the nations, and especially to the Greeks of Asia Minor; after to the Thessalonians and Philippians of Macedonia, to Athenians, Corinthians, and, at last, to Romans, or to the Jews and Greeks of Rome.

Some Greek Christian churches had been established, and for that reason the evangelists wrote their gospel in the Greek language as well as the other disciples wrote their epistles. Christianity met great opposition. It had to fight against all the religions of that epoch; against the prejudices, the philosophical systems; against tyranny, against all the world, and to conquer. The emperors of Rome armed themselves against it. But the Christian idea overcame, and the Christianity became the religion of the Roman states. Meanwhile, the opposition continued under other shapes of false Christian philosophy. Clouds of heresies troubled the ceremony of the church which cut them off by the weapon of the true doctrine, by the weapon of the Holy Ghost, according to the example of the apostle, and they guarded the Christian doctrine from error.

### EAST AND WEST SEPARATED.

Unfortunately the human interest, the human proud and politic, unknown to the united church, entered at the ninth century the sacred inclosure of the church and a great schism and division followed between the east and the west. This division resulted in the prevention of Christianism and the progress of Mohammedanism, whose motto is, "Kill the infidels," because everyone who is not a Mohammedan, according to the Koran of the prophet, is an infidel, is a dog. It is not my desire to speak about Turkish tyranny, but I will say a few words concerning the Christian

kings of Europe. The people of the orient suffered, and still suffer; the Christian virgins are dishonored by the followers of the moral prophet, and the life of a Christian is not considered as precious as that of a dog. But the kings of Europe, the Christian kings, thinking only of themselves and their interests, see from afar this barbarous state of affairs, but without sympathy, and for that reason I stated that politics had entered the church.

Regarding the church, the orthodox church, we are true to the examples of the apostles and the paradigma of the synods, we follow the same road in religious questions, and after discussion do not accept new dogma without the agreement of the whole ecumenical council; neither do we adopt any dogma other than that of the one united and undivided church whose doctrine has been followed until to-day. The orthodox Apostolic Catholic church contains many different nations, and every one of them uses its own language in the mass and litany and governs its church independently, but all these nations have the same faith.

In finishing my narration, or rather my short exhibition of my church, I raise my eyes on high and pray: O, thou Holy Ghost, the spirit of the truth, King of kings, thou who illuminated the holy apostles, thou who illuminated your saints apostolical, united and undivided church and synods; O, thou Holy Ghost, who illuminates every man coming into the world; thou who illuminated Columbus, the hero, to give the whole continent to humanity; thou who illuminated those glorious people of America to fight against slavery and for freedom, and they conquered; thou who illuminated the eminent presidents of this Religious Congress, from which an immense light will be spread over all the world, and such a great benev-

olence for the gospel and humanity are expected; O, Thou Holy Ghost, hear my humble prayer, and give us as soon as possible that all the men of the earth may become a flock under a shepherd, and our Jesus Christ the only head of the church.

## CHAPTER XI

## UNITARIANISM AND UNIVERSALISM

The Unitarian Church Congress was held in Washington hall. A presentation of its doctrines was made by eminent speakers and writers. The venerable Edward Everett Hale presided, and among the speakers was Mrs. Laura Ormiston Chant, of London, whose eloquent addresses at the congresses from time to time made her well known in Chicago.

Dr. Hale, in calling the congress to order, said that love to God and love to man was the war cry of Unitarianism and that the truth underlying these words was the foundation of all religions. Mrs. Laura Ormiston Chant then made a brief speech. She said that there were three steps to religion. The first was soap and water, that with uncleanliness a man would not care to be converted, and to go to a church and be sandwiched between his richer brethren. The second stage of the gospel was plenty to eat and good cooking, and that it was useless to preach the gospel to man with a hungry stomach. The third stage was good clothes. One of the greatest helps toward religion she said was smiles and laughter. Let all the sunshine come into our lives as much as possible. The world was a very pleasant place to live in in the olden days, and is very pleasant even now,

if we keep in the sunshine as much as possible and take the rain good-naturedly. We should not sigh for the days that are gone by. There is no returning over the path of life. The dark bridge that spans the stream of time falls down with every step, and we look back into chaotic darkness and at our feet lies a gulf whose bottom we cannot see, so deep is it. There is no turning back; we must push forward, and it behooves us to push forward bravely and merrily, and not sit by the roadside sulking and longing for opportunities while opportunities are slipping by. We miss a great deal of the happiness of to-day by dreaming of the happiness that is gone. Speaking of a parliament of religions, Mrs. Chant said that it has marked a milestone on the road to progress, and that in the years that are to come the people of the next generation would look back upon this time with wonder, and it should be remembered as the settlement of all the differences existing between the kindred religions.

### MR. NAGARKAR'S TALK.

A most interesting speech was that of B. B. Nagarkar, of Bombay, India, and the exponent of Brahmo-Somaj religion. He said that the church of the Brahmo-Somaj is exactly the same as the Unitarian church of England and America. That on their banners was inscribed the self-same motto, the brotherhood of man. "It is only sixty years ago that the church of the Brahmo-Somaj was established, and even to-day we do not number more than 6,000 through India," said the speaker. "We have only

about 100 preachers disseminating the doctrines of our spirtual faith throughout India and the Punjaub. We are not regarded as the most powerful sect, but, on the other hand, we have a smaller following at present than the Buddhists or the pure Brahmans. But we are gaining in numbers day by day." He said that he stopped in London on his way to America to study Unitarianism and that the principles were identical with the principles of the Brahmo-Somaj. He continued:

I have often been asked what I thought of Christ. The question is a difficult one to answer off-hand, but I think of Christ, the great teacher of Nazareth, as a king of prophets. We of the Brahmo-Somaj look upon him as a great prophet of the Western world, but we are not prepared to deify him as are our brothers of the West. This doctrine of the Brahmo-Somaj is that we look to Christ through God, and not God through Christ. The trouble with you Americans and your American missionaries is that you don't understand our people of the East. You send your missionaries to the burning sands of India, and your missionaries at once want us to bring or take in the doctrines of the Christian's church, to believe in Christ, and to cut loose from all our old traditions handed down through sacred ages from our fathers of old.

### INDIA IN UNCERTAINTY.

India is in the chrysalis state of uncertainty. Western ideas are becoming disseminated among our people, and Western customs are becoming more and more in vogue. Western manners are being copied, but India must not accept all of the tenets and dogmas

of Western religion. The religion of the Brahmo-Somaj is beautiful, philosophical, poetical, abounding with metaphors and figures and with the sweetest truths that ever emanated from the spirit of man or God. In India the church is not a Sunday institution, but an every-day institution. The plumbline of the nation is its high regard of religion. Western thought is dawning upon us, but India should and shall be faithful to the old-time tradition of her forefathers.

## UNIVERSALISM

"The Nature of Salvation" was the subject of a paper by Rev. Charles H. Eaton, of New York City. He said that the modern conception of salvation did not emphasize locality but character. It did not deal with place or time, but with qualities of mind and heart that are independent of time and place. Salvation was a state and a process. It was not the successful working out of a system, but the creation of a new personality.

Hell was a spiritual and personal fact. It had no objective existence. Heaven was a state rather than a locality. The soul was organized for truth and love, and this was one of the characteristics of salvation. The main characteristics of salvation were faith—faith in God and in man, in God's goodness and in man's moral capacity, faith in the power of truth and the forward movement of humanity. In the older view, salvation was the appropriation of a divine satisfaction for sin. He said that one of the best days for humanity was when Eve plucked and ate the apple from the tree of knowledge. It was

the beginning of virtue, and virtue is certainly better than innocence. In a very true sense the fall of Adam "was a fall upward". It was the birthday of civilization. The universalist emphatically denied the total depravity of the soul. Humanity may be in ruins, but the ruins were noble and still retained the lines of strength and beauty and the possibility of reconstruction. There were none who had fallen so low that the conscience ceases to upbraid.

### IDEAS OF SALVATION

The Universalist idea of salvation, according to the speaker, only affirmed that salvation was universal. Partial salvation to the Universalist was the denial both of the teaching of revelation and reason. In conclusion, he said:

The humblest and most exalted have discovered that in Christ they find the necessary guidance and inspiration. For all sorts and conditions of men the son of God and the son of man has unbounded sympathy. Now, as in ancient times, he is moved by the irresistible impulse to preach the gospel of the kingdom to the poor, to heal the broken-hearted, to bring deliverance to the captive and recovery of sight to the blind. He confounds error by truth in the nineteenth century as in the first. At his touch hate is turned to love, unrest to rest, and unbelief to a deep and abiding faith. This love of Christ which floods his soul is limited to no time or place. It is confined to no favored people. It seeks the worshiper at the altar of Buddah as well as the one who vows before the throne of Jehovah. It expresses itself in the lofty hymns of the Vedas. It wings with power the maxims

of Confucius. It burns in the high places of Schiroz and Mecca, and adds fire to the moralities of Solomon and Aurelius.

Wherever, indeed, in this world or any other, a sinner turns in disgust from his sin, wherever and whenever trembling lips are lifted in prayer for help, Christ responds with effective aid. Death and the grave can raise no barrier between the souls of the outcast and the saving grace of Christ. This conception of Christ in his relation to salvation lifts him above all mere mechanics of religion and makes him the personal Saviour of each soul, through the impartation of the divine love of which he is the expression and the medium. Salvation, in the universalist view, is character based upon eternal principles of right. Penitence is its mete, perfection its goal. It can alone be realized when it is universal. In the far-off but coming time the divine love will touch into life and love created being.

## CHAPTER XII

## THEOSOPHY AND CHRISTIAN SCIENCE

People of every belief and from almost every land crowded into hall 7 to witness the opening of the Congress of Theosophy. Women in bright dresses and gaudy hats were in the vast majority. They were content to stand on any coign of vantage around the corners of the hall or to be crushed in the doorway. Outside the hall theosophical literature was distributed in wholesale quantities. Here there was a stout defender of the faith ready to answer all questions and meet all arguments. On the platform were Mrs. Annie Besant, vice-president of the Theosophical Society, Judge G. N. Chakravarti, India, and other leading lights of the movement. In opening the meeting Mr. Wright, president of the Chicago branch, outlined the organization work and the design of the congress, expressing gratification for the opportunity to set forth before all the world the principles of the religion which, in the opinion of the society, was the root of all religions. He then introduced William Q. Judge, of New York, vice president of the general society, and general secretary of the American section. Mr. Judge welcomed the delegates and spoke briefly of the qualifications of the delegates. Mr. Chakravarti, of India; Miss Muller

and Mrs. Besant, of London, and Mrs. Cooper-Oakley, represented the Australian section. Claude F. Wright, of London, read the credentials of the foreign delegates, and the official call of President H. S. Alcott, of Adyar, India, who was unable to be present, was read by Mrs. Besant. In substance it recognized the delegates, and appointed William Q. Judge to act instead of the president, and warned all speakers to avoid committing the society to any creed.

### MR. CHAKRAVARTI'S ADDRESS.

After a few pleasant preliminaries, Professor G. N. Chakravarti, of Allahabad, India, was introduced to speak of the theosophical doctrine of unity. He said that theosophy in its highest aspects was transcendental in the extreme. It was, in fact, unrepresentable and ineffable. These higher aspects were to be attained only by a long series of discipline and contemplation according to the scriptures of the East. Since it was useless to attempt any exposition of that which could not be spoken, the attempt of modern theosophy was to bring some part of the truth to the plane of intellectual demonstration, so that it might be appreciated by the mass of the people. If it did nothing better than to teach the divine truth of brotherhood it would be the grandest of religions, and entitled to the reverence of the whole world. Its doctrine of brotherhood was based upon scientific demonstration and was the only essential doctrine imposed upon those who accepted the system. Aside from this, theosophy aimed to give some method of tearing aside the deep veil of mystery which ev[illegible] has

surrounded the eternal light of Deity. In addition it showed the fundamental truth of all the religion of the world. It showed also in defense of its doctrine of universal brotherhood that all creatures sprung from the same source and are destined to undergo the same processes of evolution, and ultimately to return to the same source from which they came. It involved everything from the lowest protoplasm to the highest organism. It regarded all animals as waiting their time to reach man's estate, and it represented each as a candidate for those higher and diviner states of existence toward which man was tending, but which he did not now dream of. "God pervades the whole universe," he said, "and dwells in all things and all things are one with God." This exposition of theosophical ideas was received with great applause by all who were able to hear it.

## CHRISTIAN SCIENCE

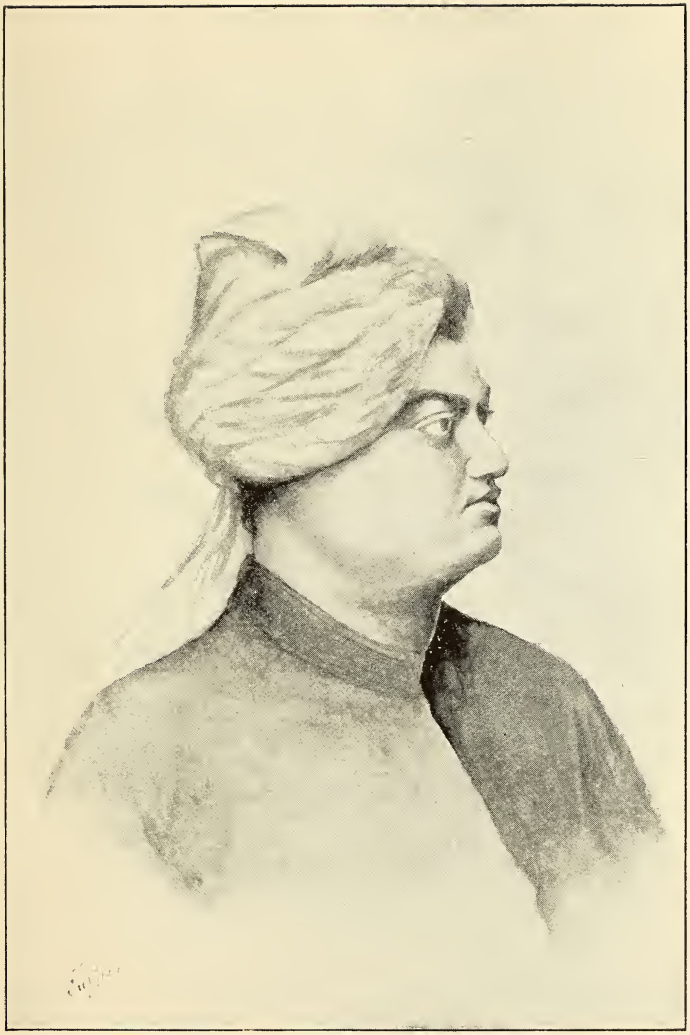
### MIND ALONE HATH POWER TO CONQUER EVIL AND SICKNESS

S. J. Hanna, editor of the *Christian Science Journal*, contributed the following paper on "The Unity of Christian Science":

The bow of omnipotence already spans the moral heavens with light and the enlarged spiritual thought meets the material thought like a promise upon the clouds, while it inscribes upon the minds of men a rational religion founded in Christ. In Christian science God is infinite, supreme, being the only mind or spirit, life, substance and soul, the only law or in-

telligence of the universe. God's individuality is unknown and thus a knowledge of it is left either to human conjecture or to the eternal unfoldings of divine science. God is personal in its scientific sense, but not in any anthropomorphic sense. The dual Christ, Jesus, was the mediator between humanity and spirit. Physical causation was put aside from first to last by this original man Jesus. To him the statement that truth is real necessarily included the correlated statement that error is unreal. His senses drank in the spiritual evidence of perfect being, health, holiness and life. Our master said: "I am the way, the truth and the life." Truth will become the resurrection and the life only when it annihilates the belief that mind can be fettered by matter, and that death can be the master of life. Not death, but the understanding of life makes man immortal. Man would be annihilated were it not for the spiritual man's indissoluble connection with spirit—God. In his resurrection and ascension Jesus showed that the fleshy man is mortal and not the real essence of manhood, and this unreal mortality disappears in presence of the reality.

To the materialistic Thomas, looking for mind in matter, and to the evidence of the material senses more than to soul for an earnest of immortality. Jesus furnished the proof that he was unchanged by death. Therefore this physical condition, followed by his ascension over all material conditions, showed a probationary and progressive state beyond the grave whereby he was dematerialized. Jesus said: "These signs shall follow them that believe. They shall take up serpents and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover." Jesus' promise was perpetual. Had it been given only to his immediate disciples the



SWAMI VIVEKANANDA

...ru in 1863. He studied in the University of Calcutta, became a Hindu monk and has been a disciple of Ram Krishna since 1889.

scriptural passage would have read "you," not "them." The purpose of his great life work touches universal humanity; it reached beyond the pale of a single period or a single following. His miracles illustrate an ever operative divine principle, scientific order and continuity. The scripture reads: "So God created man in his own image."

### CREATION BY DIVINE REFLECTION.

Few persons comprehend what Christian science means by the word reflection. The scientific definition of this word unfolds Jesus' saying in chapter vi. of St. John's Gospel, and will reconcile christendom to these four toughest points of Christian Science, namely, "The unreality of matter, and the unreality of evil, the unreality of sickness, the unreality of death." An infinite God can only create through reflection, since nothing can exist outside the focal distance of infinity. Compare man, before the mirror, to his divine principle, God. Call the mirror Divine Science, and call the man its reflection. Then note how true is the reflection to its original. As the subject before the mirror can neither be separated from its own image nor reflect its unlikeness, so God cannot be separated from His reflection, neither can His image and likeness lose perfection. The reflection of God is inseparable from Him, and is as immutable and eternal as God himself. Mortal man has made a covenant with his eyes to belittle Deity with human conceptions.

What is the material human personality which suffers sins and dies? It is not man in the image of God, but man's counterfeit, announced by the serpent in the name of the Lord, even the likeness of a sinner to God, and the false claim that sin, sickness and death

are as real as health, holiness and life. St. Paul refers to this original as the flesh, alias matter, warring with Spirit and unreconciled to God. Therefore this man does not reflect God, and is illustrated by the optical line of incidence which takes always the opposite direction from the line of reflection.

Again, according to Scripture, man lives, moves and has his being in God, but man is not absorbed in Deity, and Deity is no more in his reflection than man is in a mirror, or the sun in the ray of light which goes out of it. As we gain the evidence in science that man in God's image is the only real man, the evidence before the senses of man's reflection disappears, and proportionately as the fact appears to the consciousness of the mental healer that man has his being in God, good, the reflection of this thought will restore the sick, reform the sinner, and, carried to its ultimate, as Jesus did carry it, must destroy the last enemy called death. The Christly Nazarene, when speaking of the origin of mortals, startles the human thought with the verdict:

> Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. (John viii., 44.)

Referring to mortals, Job said:

> What are they who dwell in houses of clay,
> Whose foundation is in the dust,
> Who crumbles as if moth-eaten?

Usage classes both evil and good together as mind; therefore to be understood, Science classifies sinful humanity as mortal mind, meaning by this term the flesh opposed to Spirit, human error and evil, in con-

tradistinction to Truth and God. Human hypotheses are awry when they attempt to draw correct spiritual conclusions from matter. Finite sense has no true apprehension of infinite Being. The minutiæ, distinctness and grandeur of all individualities are maintained in the reflection of the one all-inclusive individuality, even as the principle of music originates, sustains and expresses harmony. If mortals caught music through the ear—a material sense—they would lose it again. To be master of chords and discords musical science must be understood. Left to the decisions of five senses, music is liable to be misapprehended and run into discord. So man, not understanding the science of being, and thrusting aside his divine principle as incomprehensible, seems to be real and right, but is not, and subjected to the same material sense which expresses discord instead of harmony. A sick and sinful mortal no more expresses man than discord music.

Mortal man calls himself something because the immortal man is something. This error saith "I am as real as truth although I am not true, I am man although not in God's image. I am the likeness of Spirit although I am both mind and matter." Now, if this be so, and man is both mind and matter, the loss of one finger would take away some quality and quantity of man. The annihilation of man or his individuality through the understanding which science confers is impossible and more absurd than to conclude that individual musical tones are lost in the principle of their grand harmony.

Each sin that is overcome takes mortals one step out of the false consciousness called mortal, until every step is taken, when the perfect man forever intact is brought to light. We tread on forces. With-

draw them and creation must collapse. Human knowledge calls them forces of matter, but Divine Science declares they belong wholly to Mind, are inherent in Mind and so restores them to their rightful home and classification.

The compounded minerals or aggregate substances comprising the earth, the relations which constituent masses hold to each other, the magnitudes, distances and revolutions of the celestial bodies are of no real importance, when we remember that they must all give place to the spiritual fact by the translation of man and the universe back to spirit. In proportion as this is done will both man and the universe be found harmonious and cosmology be undersood. Molecular substances, geological calculations, yea, all the paraphernalia of speculative theories, based on the hypothesis of life and intelligence in matter, will ultimately vanish, swallowed up in the infinite calculus of spirit.

### SPIRITUAL VISION CANNOT BE LOST.

According to the law of optics how transient a blessing is material sight, when a wound on the retina may end the power of light and lens! Only Spiritual Vision, the sight or sense of God and His universe, can never be lost. Whatever is governed by Him is never for an instant deprived of the light and might of intelligence and life. We are sometimes led to believe that darkness is as real as light, but even natural science affirms darkness to be only a mortal sense of the absence of light, at whose coming darkness loses the appearance of reality. So sickness, sin and sorrow are the suppositional absence of harmony, and flee with the phantoms of the senses before Truth and Love. The most subtle material elements are beyond the

cognizance of the five senses, and are known only by certain effects commonly attributed to them. One of the following statements must be true. That everything is matter; else that everything is mind. Matter and mind are antagonistic, and both have not place and power. The Scriptural definition of God as All-in-All establishes forever this verity and reveals the infinite meanings of the eternal one—not two. Whatever is opposed to the immortal Divine Mind is a mortal mind, and not immortal.

The Revelator has not passed the transitional stage in human experience called death, when he saw a new heaven and a new earth. The Revelator was on our plane of existence, while yet beholding what the eye cannot see. This testimony of Holy Writ sustains the fact in Science, that Heaven and Earth, to one consciousness or that consciousness which God bestows —may be Spiritual; while to another the vision is material. This shows unmistakably that what we term Matter and Spirit indicate only states and stages of consciousness.

Christian Science is not the shibboleth of a sect, or the cabalistic insignia of a philosophy. Science is Mind, not matter, and because Science is not human it must be Divine. The Discoverer and Founder of Christian Science, Rev. Mary B. G. Eddy, was born in the little town of Bow, in the State of New Hampshire. Her family tree rooted in illustrious ancestry, spread its branches from England and Scotland to the United States. The family crest and coat of arms bear these mottoes: "Vincere aut mori," victory or death, and "Tria juncta in uno," three joined in one. In her work, "Science and Health," the text book of Christian Science, Mrs. Eddy writes: 'I learned that all real Being is in the immortal Divine Mind, where-

as the five human senses evolve a subjective state of mortal Mind, called mortality and matter, thereby shutting out the true sense of immortality and Spirit."

The principle of Christian science is God. Its practice is the power of truth over error; its rules demonstrate Science. Mind is one—including nomena and phenomena, God and His thoughts. Mind is the center and circumference of all Being, the central sun of its own universe and infinite system of ideas. Therefore Mind is Divine and not human. The first rule of Christian Sciences, "Thou shalt have no other Gods before Me." The second is like unto it, "Thou shalt love thy neighbor as thyself." To demonstrate these rules on any other than their Divine Principle is impossible.

The universal brotherhood of men is a principal factor in Christian Science. Having one God is having one father, and this scientifically establishes the brotherhood of man. The first commandment of the Hebrew decalogue, when understood, unfolds the true principle of the brotherhood of man and the impossibility for God's children to have antagonistic minds and so war with one another. United in their Divine Principle they must practice this Principle, and so fulfill the scripture, "Be ye perfect even as your father in heaven is perfect."

Science reverses the seeming relation of Mind and body—as astronomy reverses the human perception of the movement of the solar system—and makes the body tributary to Mind. The universe, like man, is to be interpreted by Science from its Divine Principle and can then be understood, but when explained on the basis of physical causation and evidence drawn from the physical senses the universe, like man, is and must continue to be an enigma.

The definitions of law, material law, as given by natural science, represent a kingdom divided against itself; they portray law as more physical than spiritual, and therefore in contradiction to the divine decree, and so violate the law of love wherein nature and God are one and the natural order of heaven comes down to earth. If there are material laws which prevent disease, what then causes it? Not divine law for Christ healed the sick and cast out error, always in opposition, never in obedience to physics. Nerves carry a changed report over the body, according to the changed belief. Mesmerism, hypnotism and animal magnetism are but the subtle modes of error, the voluntary and involuntary action of illusion.

### DIVINE MIND SELF-EXISTENT.

Which was first, mind or matter? The Divine mind was self-existent and "made all that was made." Then mind was first made medicine, and that medicine was mind. Omnipotent mind could not possibly create a remedial power outside itself. If mind is first chronologically, is first potentially, and must be first eternally, then give to mind its place in metaphysical science. Inferior and unspiritual systems of therapeutics may try to make mind and matter coalesce, but this is impossible. Health is more than a condition of matter, nor can the material senses alone bear reliable testimony on any subject.

Mortal mind uses one error as a medicine for another. It antidotes the effects of one poison by another poison. On the same basis that it quiets pain with morphine, it appeases malice with revenge. But this is false reasoning, not science; it is the "tree of knowledge" known by its fruits.

The sick are more deplorably lost than the sinful, if the sick cannot rely on God for help and the sinful can. If God employs drugs or hygiene, or provides them for human use, why did not Jesus teach his followers to use them, and employ them in his own healing? Mortal mind determines the nature of disease; matter has no intelligence wherewith to do this, and the physician improves or injures the case in proportion to the truth or error which influences his conclusions. If God had instituted material laws to govern man, disobedience to which would have made him ill, Jesus would not have disregarded those laws by healing in direct opposition to them and in defiance of material conditions. When we remove disease in Christian science by addressing the mortal mind, giving no heed to the body, we prove that mortal mind creates the suffering. The issues of pain or pleasure must come through the human mind and—like a watchman forsaking his post—we admit the intruder, forgetting that the Divine mind can guard this entrance.

What is termed matter, being unintelligent, cannot say: "I suffer, I die, I am sick, or I am well." It is mortal mind that speaks thus and appears to make good its own claims. To mortal mind sin and suffering are real, but immortal sense includes no evil or pestilence. And because it has no error of sense or sense of error it is immortal. Cast the sickness out of mortal mind and it disappears from the body. Cast out the sin from this mind and the sin ceases.

### REALITY OF THE MIND CURE.

It was scientifically established that leprosy was a mental creation and not physical when Moses first put his hand into his bosom and drew it forth white as snow with the dread disease, and presently restored

his hand to its natural condition by the same simple process. Then God said: "It shall come to pass if they will not hear thee, neither harken to the voice of the first sign, that they will believe the voice of the latter," and so it was in the coming centuries, when Jesus showed his students the power of mind to cast out evil, and disease, and healed the sick and destroyed sin, by one and the same metaphysical process. Christian scientists and the popular religious sects unite in the promise of their doctrine, but seem to separate in their conclusions. Both agree that there is one God, also that God is good and omnipotent. Then the Ecclesiastic and the Scientist part in their statement of God's powers—wherein it is found that the ecclesiastic believes in three intelligent powers instead of one. The first power is good, an intelligence called God. The second power is evil, the opposite of good. It cannot therefore be intelligent, although so called. The third power is called the real man, a supposed mixture of the first and second powers of intelligence and non-intelligence, of spirit and matter, of good and evil.

Let us remember that if God is omnipotent, evil is impotent. There is but one side of omnipotent good —is has no evil side; there is but one side to reality, and that is the good side. If God is All-in-All, that finishes the question of a good and bad side to existence. You will gather the importance of these sayings when sorrow comes, for "sorrow endureth but for a night and joy cometh in the morning." The dream is sickness, sin and death and your waking from it is a reality, even the triumph of soul over sense. Take the side you wish to carry and be careful not to talk on both sides. You are the attorney for the case, whatever it be, and will win or lose according to your

mental verdict. The old Latin proverb is true, "That thou seest, that thou beist."

PHYSICS YIELDING TO METAPHYSICS.

We are in the midst of a revolution: physics are yielding with a struggle to Divine metaphysics. Mortal mind rebels at its own boundaries. Weary of matter, it would catch the meaning of spirit. If thought is startled at the wrong claim of science for the supremacy of God or good and doubts it, ought we not otherwise to be astounded at the vigorous claims of evil and doubt them, and no longer think it natural to love sin and unnatural to forsake it—no longer imagine evil to be ever present and God absent? Truth should not seem as surprising and unnatural as error, and error should not seem as real as truth. There is no error in Science wherein being harmonizes with its divine principle, God. Corporeal sense may hide Truth, health, harmony and holiness as the mist obscures the fountain, but Divine Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks.

The following are the tenets of the Christian Science churches:

1. As adherents of truth we take the Scriptures for our guide to eternal life.

2. We acknowledge and adore one Supreme God. We acknowledge his son and the Holy Ghost and man as the Divine image and likeness. We acknowledge God's forgiveness of sin, in the destruction of sin, and his present and future punishment of "whatsoever worketh abomination or maketh a lie." We acknowledge the atonement as proof of man's unity with God, and the way of Salvation as demonstrated by Jesus casting out evils, healing the sick and raising the dead —resurrecting a dead faith to seize the great possibilities and living energies of divine life.

3. We solemnly promise to strive, watch and pray for that mind to be in us which was also in Christ Jesus. To love one another, and up to our highest understanding to be meek, merciful and just, and to live peaceable with all men.

Brethren of the United World, in unification of hope and charity we can say in the words of the Hebrew bard: "Who is so great a God as our God?"

## CHAPTER XIII

## CHRISTIANITY AND EVOLUTION

BY PROF. HENRY DRUMMOND

No more fitting theme could be chosen for discussion at this congress than the relation of Christianity to evolution. By evolution I do not mean Darwinism, which is not yet proved, nor Spencerism, which is incomplete, nor Weisemannism, which is in the hottest fires of criticism, but evolution as a great category of thought, as the supreme word of the nineteenth century. More than that, it is the greatest generalization the world has ever known. The mere presence of this doctrine in science has reacted as by an electric induction on every surrounding circle of thought. No truth can remain now unaffected by evolution. We see truth as a profound ocean still, but with a slow and ever-rising tide. Theology must reckon with this tide. We can stir this truth in our vessels for the formulation of doctrine, but the formulation of doctrine must never stop, and the vessels with their mouths open must remain in the ocean. If we take them out the tide cannot rise in them, and we shall only have stagnant doctrines.

The average mind looks at science with awe. It is the breaking of a fresh seal. It is the one chapter of the world's history with which he is in doubt.

What it contains for Christianity or against it he knows not. What it will do or undo he cannot tell. The problems to be solved are more in number and more intricate than were ever known before and he waits almost in excitement for the next development. And yet this attitude of Christianity is as free from false hope as it is free from false fear.

## RELIGION AND SCIENCE.

The idea that religion is to be improved by reason of its relation with science is almost a new thing. Religion and science began the centuries hand in hand. And after a long separation we now ask what contributions has science to bestow? What God-given truths is science bringing now to lay at the feet of our Christ? True, science is as much the friend of true religion as any branch of truth, and in all the struggles between them in the past they have both come out of the struggles enriched, purified and enlarged. The first fact to be restored, evolution has swept over the doctrine of creation and left it untouched except for the better. Science has discovered how God made the world.

Fifty years ago Darwin wrote in dismay to Hooker that the old theory of specific creation, that God made all species apart and introduced them into the world one by one, was melting away before his eyes. One of the last books on Darwinism, that of Alfred Wallace, says in its opening chapter these words:

> The whole scientific and literary world, even the whole educated public, accepts as a matter of common knowledge the origin of species from other like species by the ordinary processes of natural birth.

Theology, after a period of hesitation, accepts this version. The hesitation was not due to prejudice, but for the arrival of the proof. The doctrine of evolution no one will assert, is yet proved. It will be time for theology to be unanimous when science is unanimous. If science is satisfied in a general way with its theory of evolution as the method of creation, assent is a cold word with which those whose business it is to know and love the ways of God should welcome it. [Applause.] The theory of evolution fills a gap at the very beginning of our religion. As to its harmony with the question or the theory about the book of Genesis it may be that theology and science have been brought into perfect harmony, but the era of the reconcilers is to be looked upon as past. That was a necessary era.

### BOOKS OF GENESIS.

Genesis was not a scientific but a religious book, and, there being no science there, theologians put it there, and their attempt to reconcile it would seem to be a msitake. Genesis is a presentation of one or two great elementary truths of the childhood of the world. It can only be read in the spirit in which it was written with its original purpose in view, and its original audience. Its object was purely religious, the point being not how certain things were made, which is a question for science, but that God made them. The book was not dedicated to science but to the soul. The misfortune is that there is no one to announce in the name of theology that the controversy between science and religion is at an end.

Evolution has swept over the religious conception of origin and left it untouched except for the better. The method of creation: the question of origin is another. There is only one theory of creation in the field, and that is evolution. Evolution has discovered nothing new and professes to know nothing new. Evolution, instead of being opposed to creation, assumes creation. Law is not the cause of the order of the world, but the expression of it. Evolution only professes to give an account of the development of the world; it does not offer to account for it. This is what Professor Tyndal said:

When I stand in the springtime and look upon the bright foliage, the lilies in the field and share the general joy of opening life I have often asked myself whether there is any power, any being or thing in the universe whose knowledge of that of which I am so ignorant is greater than mine. I have said to myself, can it be possible that man's knowledge is the greatest knowledge, that man's life is the highest life. My friends, the profession of that atheism with which I am sometimes so lightly charged would, in my case, be an impossible answer to this question.

And more pathetically later, in connection with the charge of atheism, he said:

Christian men are proved by their writings to have their hours of weakness and of doubt as well as their hours of strength and conviction; and men like myself share in their own way these variations of mood and sense. I have noticed during years of self-observation that it is not in hours of clearness and of vigor that this doctrine commends itself to my mind—it is in the hours of stronger and healthier thought that it ever dissolves and disappears as offering no solution to the mystery in which we dwell and of which we form a part.

## SCIENCE AND THEISM.

Some of the protests of science against theism are directed not against true theism, but against its superstitious and irrational forms, which it is the business of science to question What Tyndal calls a fierce and distorted theism is as much the enemy of Christianity as of science; and if science can help Christianity to destroy it it does well. What we have really to fight against is both unfounded belief and unfounded unbelief, and there is perhaps just as much of the one as of the other floating in current literature. As Mr. Ruskin says: "You have to guard against the darkness of the two opposite prides—the pride of faith, which imagines that the character of the deity can be prove by its convictions, and the pride of science, which imagines that the deity can be explained by its analysis." I may give in passing the authorized statement of a well-known fellow of the Royal Society of London, which, I need not remind you, is the representative party of British men of science. Its presidents are invariably men of the first rank. This gentleman said:

I have known the British association under forty-one different presidents, all leading men of science. On looking over those forty-one names I count twenty who, judged by their private utterances or private communications, are men of Christian belief and character, while, judging by the same test, I find only four who disbelieve in any divine revelation. Of the remaining seventeen some have possibly been religious men and others may have been opponents, but it is fair to suppose that the greater number have

given no very serious thought to the subject. The figures indicate that religious faith rather than unbelief have characterized the leading men of the association.

Instead of robbing the word of God science has done more than all the philosophies and natural theologies to sustain the theistic conception. It has made it impossible for the world to worship any other God. The sun and the moon and the stars have been found out; science has shown us exactly what they are. No man can worship them any more.

### DEISTIC REVELATION OF SCIENCE.

If science has not by searching found out God it has not found any other God, nor anything else like a God, that might continue to be a conceivable and rational object of worship in a scientific age. If by searching it has not found God it has found a place for God As never before from the purely physical side of things it has shown there is room in the world for God. It has given us a more Godlike God. The new energies in the world demand a will and an ever present will. To science God no longer made the world and then withdrew; he pervades the whole. Under the old view God was a nonresident God and an occasional wonder worker. Now he is always here.

It is certain that every step of science discloses the attributes of the Almighty with a growing magnificence. The author of natural religion tells us that the average scientific man worships at present a more awful and, as it were, a greater deity than the aver-

age Christian. Certain it is that the Christian view and the scientific view together form a conception of the object of worship such as the world in its highest inspiration never reached before. Never before have the attributes of eternity and immensity and infinity clothed themselves with language so majestic in its sublimity. Mr. Huxley tells us that he would like to see a Sunday school established in every parish. If this only were to be taught we should be rich indeed to be qualified to be the teachers in those Sunday schools.

One cannot fail to prophesy in view of the latest contributions of science, that before another half century has passed there will be a theological advance of moment. Under the new view the whole question of the incarnation is beginning to assume a fresh development. Instead of standing alone an isolated phenomenon its profound relations to the whole scheme of nature are opening up. The question of revelation is undergoing a similar expansion. The whole order and scheme of nature are seen to be only part of the manifold revelation of God.

### EVOLUTION AND THE BIBLE.

As to the specific revelations' the Old and New Testaments' evolution has already given the world what amounts to a new Bible. Its peculiarity is, that in its form it is like the world in which it is found. It is a word, but its root is now known an we have other words from the same root. Its substance is still the unchanged language of heaven, yet it is written in a familiar tongue. This Bible is not

a book which has been made, it has grown. Hence it is no longer a mere word book nor a compendium of doctrines, but a nursery of growing truths.

Like nature, it has successive strata and valley and hilltop and atmosphere, and rivers are flowing still, and here and there a place which is a desert, and fossils, whose true forms are the stepping stones to higher things. It is a record of inspired deeds as well as of inspired words, a series of inspired facts in the matrix of human history. This is not the product of any destructive movement, nor is this transformed book in any sense a mutilated Bible. All this change has taken place, it may be without the elimination of a book or the loss of an important word. It is simply a transformation by a method whose main warrant is that the book lend itself to it. Other questions are moving the world just now, but one has only time to name them. The doctrine of immortality, the relation of the person of Christ to evolution and the operation of the Holy Spirit are attracting attention and lines of new thought have ever been suggested.

Not least in interest is the possible contribution from science on some of the more practical problems of theology and the doctrine of sin. On the last point the suggestion has been made that sin is probably a relic of the animal caste, the undestroyed residuum of the animal, and the subject, ranked at least as an hypothesis, with proper safeguards may one day yield some glimmering light to theology on its oldest and darkest problem. If this partial suggestion, and at present it is nothing more, can be followed out to any

purpose, the result would be of much greater and speculative interest, or if science can help us in any way to know how sin came into the world, it may help us better to know how to get it out. [Applause.]

DOCTRINE OF SIN.

A better understanding of its genesis and nature may modify, at least, some of the attempts made to get rid of it, whether in a national or individual life. But the time is not ripe to speak with more than the greatest caution an humility of these still tremendous problems. There is and intellectual covetousness abroad, which is neither the fruit nor the friend of a scientific age. The haste to be wise, like the haste to be rich, leads many to speculate in indifferent securities, and can only end in fallen fortunes. Theology must not be bound up with such speculations.

At the same time speculation must continue to be its life and its highest duty. We are sometimes warned that the scientific method has dangers and are told not to carry it too far. But it is then after all it becomes chiefly dangerous when we are warned not to carry it too far. Apart from all details, apart from the influence of modern science on points of Christian theology, that to which most of us look with eagerness and gratitude is its contribution to applied Christianity. The true answer to the question, is there any conflict between Christianity and theology, is that in practice at all events the two are one.

What is the object of Christianity? It is the evolving of men, the making of higher and better men

in a higher and better world. That is also the object of evolution, what evolution has been doing since time began. Christianity is the further evolution. It is an evolution re-enforced with all the moral and spiritual forces that have entered the world and cleaved to humanity through Jesus Christ. Beginning with atoms and crystals, passing to plants and animals, evolution finally reaches man. But unless it ceases to be scientific fact it cannot stop there. It must go on to include the whole man, and all the work and thought and light and aspiration of man. The great moral facts, the moral forces, so far as they are proved to exist, the Christian consciousness, so far as it is real, must come within its scope. Human history is as much a part of it as natural history.

### CHRISTIANITY THE LATER EVOLUTION.

When all this is included it will be seen that evolution, organic evolution, is but the earlier chapter of Christianity, and that Christianity is but the later evolution. There can be but one verdict then as to the import of evolution, as to its bearings on the individual life and future of the race. The supreme message of science to this age is that all nature is on the side of the man who tries to rise. Evolution, development and progress are not only on her programme; these are her programme. [Applause.] For all things are rising—all world, all planets, all stars, all suns. An ascending energy is the universe, and the whole moves on with one mighty ideal and anticipation. The aspiration of the human mind and heart is but the evolutionary tendency of the uni-

verse. Darwin's great discovery, or the discovery which he brought into prominence is the same as that of Galileo, that the world moves. The Italian prophet says it moves from west to east. The English philosopher says it moves from low to high.

As in the days of Galileo, there are many now who do not see that the world moves, men to whom the world is an endless plane, a prison fixed in a purposeless universe, where untried prisoners await their unknown fate. It is not the monotony of life that destroys; it is the pointlessness. They can bear its weight; its meaninglessness crushes them. The same revolution that the discovery of the axial rotation of the earth effected in the world of physics the doctrine of evolution will make in the moral world. Already a sudden and marvelous light has fallen upon the earth. Evolution is less a doctrine than a light. It is a light revealing in the chaos of the past a perfect and growing order, giving meaning even to the confusion of the present, discovering through all the denseness around us the paths to progress and flashing its rays upon the coming goal.

Men began to see an undivided ethical purpose in this material world, a tide that from eternity has never turned, making to perfectness in that vast progression of nature, that vision of all things from the first of time, moving from low to high, from incompleteness to completeness, from imperfection to perfection. The moral nature recognizes in all its height and depth the eternal claim upon itself—wholeness and perfection to holinesss and righteousness. These have always been required of man, but never before

on the natural plan have they been proclaimed by voices so commanding or enforced by actions so great and rational.

## CHAPTER XIV

# THE TRUTHFULNESS OF THE HOLY SCRIPTURES

BY DR. CHARLES A. BRIGGS

The time allotted for a paper like this is so short that I can only treat the subject very cursorily and with many gaps which every one of you will probably notice. All the great historical religions have sacred books which are regarded as the inspired word of God. Prominent among those sacred books are the Holy Scriptures of the Christian church. The history of the Christian church shows that it is the intrinsic excellence of these Holy Scriptures which has given them the control of so large a portion of our whole race. With a few exceptions the Christian religion was not extended by force of arms or by the arts of statesmanship, but by the holy lives and faithful teaching of self-sacrificing men and women, who had firm faith in the truthfulness of the Holy Scriptures and were able to convince men in all parts of the world that they are faithful guides to God and salvation. We may now say confidently to all men: "All the sacred books of the world are now accessible to you; study them; compare them; recognize all that is good and noble and true in them all, and tabulate results, and you will be convinced that the Holy Scrip-

tures of the Old and New Testaments are true, holy and divine."

When we have gone searchingly through all the books of other religions we will find that they are as torches of various sizes and brilliance lighting up the darkness of the night, but the Holy Scriptures of the Old and New Testaments are like the sun shining in the heavens and lighting up the whole world.

## CANNOT ESCAPE CRITICISM.

We are living in a scientific age, which demands that every traditional statement shall be tested. Science explores the earth in its height and breadth, in search of truth; it explores the heavens in order to solve the mysteries of the universe; it investigates all the monuments of history, whether of stone or of metal; and that man must be lacking in intelligence, or in observation at least, who imagines that the sacred books of the Christian religion or the institutions of the Christian church shall escape the criticism of this age. It will not do to oppose science with religion or criticism with faith. Criticism makes it evident that the faith which shrinks from criticism is a faith so weak and uncertain that it excites suspicion as to its life and reality. Science goes on, confident that every form of religion which resists this criticism will ere long crumble into dust. All departments of human investigation sooner or later come in contact with the Christian Scriptures; all find something that accords with them or conflicts with them; and the question forces itself upon us, Can we maintain the truthfulness of the Holy Scriptures in the face of

modern science? We are forced to admit that there are scientific errors in the Bible, errors of astronomy, geology, zoology, botany, and anthropology. In all these respects there is no evidence that the authors of the Scriptures had any other knowledge than that possessed by their contemporaries. Their statements are such as indicate ordinary observation of the phenomena of life. They had not that insight, that grasp of conception and power of expression in these matters such as they exhibited when writing concerning matters of religion.

### MISTAKES IN THE BIBLE.

It was not the intent of God to give to the ancient world the scientific knowledge of our nineteenth century. Why should any one suppose that the divine spirit influenced them in relation to any such matters of science? Why should they be kept from misstatements, misconceptions, and errors in such respects? The Divine Spirit wished to use them as religious teachers, and so long as they made no mistakes in that respect they were trustworthy and reliable, even if they erred in such matters as come in contact with modern science. There are historical mistakes in the Bible, mistakes of chronology and geography, discrepancies and inconsistencies which can not be removed by any proper method of interpretation. There are such errors as we are apt to find in modern history. There is no evidence that the writers of the Scriptures received any of their history by revelation from God. There is no evidence that the divine spirit corrected these narratives. The purpose of the

sacred writers was to give us the history of God's redemptive workings. This made it necessary that there should be no essential errors in the redemptive facts and agencies, but did not make it necessary that there should be no mistakes in places, dates, and persons, so long as these did not change the redemptive lessons or redemptive facts. None of the mistakes which have been discovered disturb the religious lessons of the Biblical history, and those lessons are the only ones whose truthfulness we are concerned to defend. [Applause.]

Higher criticism recognizes faults of grammar, of rhetoric, and logic in the Hebrew and Greek Scriptures, but errors in these formal things do not mar the truthfulness of the religious instruction itself. Higher criticism shows that most of the books were composed by unknown authors, that they have passed through the hands of a considerable number of unknown editors. In this process of editing, arranging, of addition, subtraction, and reconstruction, extending through so many centuries, what evidence have we that these unknown editors were kept from error in all their work?

### INACCURACIES OF HUMAN AGENCIES.

They were guided by the divine spirit in their comprehension and expression of the divine instruction, but judging also from their work it seems most probable that they were not guided by the divine spirit in grammar, rhetoric, logic, expression, arrangment of material or general editorial work. They were left to those errors which even the most faithful and scru-

pulous of writers will sometimes make. The science which approaches the Bible from without and the science which studies it from within agree as to the essential facts of the case.

Now can the truthfulness of scripture be maintained by those who recognize these errors? There is no reason why the substantial truthfulness of the Bible shall not be consistent with circumstantial errors. God did not speak himself in the Bible except a few words recorded here and there; he spoke in much greater parts in the Old Testament through the voices and pens of the human authors of the scriptures. Did the human minds and pens always deliver the inerrant word? Even if all writers possessed of the holy spirit were merely passive in the hands of God, the question is can the human voice and pen express the infinite truth of God? How can an imperfect sentence express the divine truth? It is evident that the writers of the Bible were not as a rule in an ecstatic state. The holy spirit suggested to them the divine truths they were to teach. They received them by intuition, and framed them in imagination and fancy. Then if the divine truth passed through the conception and imagination of the human mind, did the human mind receive it fully without any fault or shadow of error; did the human mind add anything to it or color it; was it delivered in its entirety exactly as it was received?

### GOD IS TRUE.

How can we be sure of this when we see the same doctrine in such a variety of forms, all partial and

all inadequate? All that we can claim is inspiration and accuracy for that which suggests the religious lessons to be imparted. God is true. He is the truth. He cannot lie; he cannot mislead or deceive his creatures. But the question arises, When the infinite God speaks to finite man must he speak words which are not error? This depends not only upon God's speaking but on man's hearing, and also on the means of communication betewen God and man. It is necessary to show the capacity of man to receive the word before we can be sure that he transmitted it correctly. The inspiration of the Holy Scriptures does not carry with it inerrancy in every particular; it was sufficient if the divine truth was given with such clearness as to guide men aright in religious life. The errors of Holy Scripture are not errors of falsehood or deceit, but of ignorance, inadvertence, partial and inadequate knowledge, and of incapacity to express the whole truth of God which belonged to man as man. Just as light is seen not in its pure and clouded state, but in the beautiful colors of the spectrum, so it is that the truth of God, its revelation and communication to man, met with such obstacles in human nature. Men are capable of receiving it only in its diverse operations, and diverse manners as it comes to them through the diverse temperaments and points of view of the Biblical writers. The religion of the Old Testament is a religion which includes some things hard to reconcile in an interrant revelation. The sacrifice of Jephtha's daughter, the divine command to Abraham to offer up his son as a burnt offering seem unsuited to divine

revelation. The New Testament taught that sacrifices must be of broken, contrite hearts, and humble and cheerful spirits. What pleasure could God take in smoking altars? How could the true God prescribe such puerilities? We can only say that God was training Israel to the meaning of the higher sacrifices. The offering up of children and domestic animals was part of a preparatory discipline. But it was provisional and temporal discipline. It was the form necessary then to clothe the divine law of sacrifice in the early stages of revelation. They were the object lessons by which the children of the ancient world could be trained to understand the inerrant law of sacrifice for man. St. Paul calls the weak and beggarly rudiments the shadow of the things to come.

PATRIARCHS NOT TRUTHFUL.

We cannot defend morals in the Old Testament at all points. Nowhere in the Old Testament was polygamy or slavery condemned. The time had not come in the history of the world when they could be condemned. Is God to be held responsible for these twin relics of barbarism because he did not condemn, but on the contrary recognized them and restrained them in the early stages of his revelation? The patriarchs are not truthful. Their age seems to have had little comprehension of the principles of truth, yet Abraham was faithful to God, and so faithful under temptation and trial that he became the father of the faithful, and from that point of view the friend of God. David was a sinner, a very wicked sinner, but he was a penitent sinner, and showed such a devout

attachment to the worship of God that his sins, though many, were all forgiven him, and his life as a whole exhibits such generosity, courage, human affection, and such heroism and patience under suffering, and such self-restraint under magnificent prosperity, such nobility and grandeur of character altogether that we must admire him and love him as one of the best of men, and we are not surprised that the heart of the infinite God went out to him. Many of the stories of revenge in the Old Testament stand out in glaring contrast to the picture of Jesus Christ praying for his enemies, and it is the story of Christ that lifts us into a different ethical air from any of the Old Testament. We cannot regard these things in the Old Testament as inerrant in the light of the moral character of Jesus Christ and the moral character of God as he reveals it. And yet we may well understand that the Old Testament times were not ripe for the higher revelation, and that God condescended to a partial revelation of his will, such as would guide his people in the right direction with as steady and rapid a pace as they were capable of making.

### ETHICS OF THE OLD TESTAMENT.

Jesus Christ teaches the true principle. You may judge the ethics of the Old Testament when he repealed the Mosaic laws of divorce. He said: "Moses, for your hardness of heart suffered you to put away your wives, but from the beginning it hath not been so." In other words Mosaic law of divorce was not in accord with the original institution of marriage, or with the mind and will of the Holy God. [Applause.]

God revealed himself partially to the people of the Old Testament in a way sufficient for their purposes of preparatory discipline, which revelation was to disappear forever when it had accomplished its purpose. The laws of the Old Testament have all been cast down by the Christian church, with the single exception of the ten laws; and with reference to the four of these Jesus Christ says: "The Sabbath was made for man, and not man for the Sabbath." The doctrines of the creation is set forth in a great variety of beautiful poetical representations, which give, in the aggregate, a grand conception of the creation, a fuller conception than the ordinary doctrine drawn from an interpretation of the first and second chapter of Genesis. I grant he was conceived as father of the nations and of the kings. But as our father made known to us through Jesus Christ he was not known to the Old Testament dispensation. The profound depth of sympathy of God and Jesus Christ were not yet manifested. The doctrine of the holy trinity was not yet revealed. But there is a difference in God's revelation in these other successive layers of the Old Testament writing, which is like the march of an invincible army. It is true there are times when there are expressions of the jealousy of God and a cruel disregard of human sufferings, all of which betrayed the inadequacy of ancient Israel to understand their God.

### TRUTH STILL REMAINS.

The errancy of their conceptions we all know, and that the true God whom we all love and worship does not agree with these ancient conceptions. The truth-

fulness of the teachings of the doctrine of God is not destroyed by occasional inaccuracies among the teachings. The doctrine of man of the Old Testament is a noble doctrine. Unity of brotherhood of the race in origin and destiny is established in the Old Testament as nowhere else. The origin and development of sin find a response in the experience of mankind. The ideal of righteousness and the original plan of God for man, his ultimate destiny for man is held up as a banner over the heads of the people. Surely these are inspirations, they are faithful, they are divine. But there are doubtless expressions of faulty psychology and occasional exaggerations of mere external forms in ceremonial worship; but these do not mar, but rather serve to enhance our estimate of their value for all of that in the Scriptures which binds our race to all that is good in the history of the past, created and given by holy God for the welfare of humanity. The scheme of redemption is so vast, so comprehensive, so far-reaching, that the Christian church has even thus far failed to fully comprehend it. All evil is to be banished. There is to come in a reign of universal peace. There is to be a new heaven and a new earth, and a new Jerusalem from which the wicked will be excluded. Such ideals of redemption are divine ideals, which the human race has not yet attained, and which we can only partially and inadequately comprehend. If in the course of training for these ideals of redemption for God's people, they have made mistakes, it is quite sure that forgiveness of sins was appropriated without any explanation of its grounds.

MAN MUST BE PREPARED.

The sacrifices of the New were unknown in the Old Testament. It is the mercy of God which is the forgiveness of sins. There is a lack of appreciation in the Old Testament, of the rich men of faith. It was Jesus Christ who first gave faith its unique place in the order of salvation. The doctrine of holy love; the doctrine of the future life, and of the resurection from the dead. Thus in every department of doctrine the Old Testament has only advanced through the centuries. The several periods of Biblical literature, of unfolding of the doctrines, prepared the way for a full revelation in the New Testament. That revelation looked only at the end, the highest ideals, that would be accomplished in the last century of human time; that would be a revelation for all men, but it would be of no use to any other century but the last. But man must be prepared for the present as well as for the future. Man must have something for every century of human history, a revelation for the barbarian as well as the Greek, the Gentile as well as the Jew, the dark minded African as well as the open minded European, the South Sea Islander as well as the Asiatic, the child as well as the man. It is just in this respect that the Holy Scriptures in the New Testament are so permanent and have in them religious instructions for the world. They were designed for the training of Israel in every stage of their development, and so they will train all minds in every stage of their development. It does no harm to the advanced student to look back

upon the uneducated years of his youthful days. It does not harm the Christian to see the many imperfections, crudities, and errors of the more elementary instructions of the Old Testament. Nor does it destroy his faith of the truthfulness of the divine word because it has passed through human hands. The infallible will has all the time been at work using the imperfect medium, training them to their utmost capacity, to get man to raise them, to advance them in the true religion. The great books are always pointing forward and upward. They are always extending in all directions. They are now as they always have been—true and faithful guides to God and all the highest. They are now as they always have been—trustworthy and reliable in their religious instruction. They are now as they always have been—altogether truthful in their testimony to the heart and experience of mankind.

## CHAPTER XV

## MAN FROM A CATHOLIC VIEW

BY THE VERY REV. WM. BYRNE

### ORIGIN, ASPIRATIONS, AND ULTIMATE DESTINY OF THE HUMAN RACE

Man, according to the Catholic idea, is the crown and perfection of all things in the visible creation. He is created with a noble purpose and a high destiny, in the image of God and after his likeness. He is dowered with the power of intellect and will, setting him above all created things of earth and making him God-like in his nature. He longs to reach the higher and better things to which, by an imperative and ever-urgent law, he necessarily aspires. He has cravings of the soul which no created thing is adequate to satisfy. The greater his natural endowments, the higher their cultivation, the broader his knowledge, the more ample and penetrating his intellectual swing and reach, the deeper and more exhausting will be the sense of a purpose unfulfilled, of unsatisfied yearning and baffled hope. Splendid intellectual gifts and exceptional mental training; moral refinement, culture and wealth; social preeminence and commanding political power; great civic achievements, the resounding triumphs of war

and the most coveted prizes of fortune—all these but serve to accentuate and render more sensitively acute those wasting longings and that fruitless reaching out after an object that will satisfy the cravings of the soul and satiate the hunger of the heart.

The Catholic says man has a high destiny that he can reach, a noble purpose that he can achieve; that he may enjoy here on earth a serene peace and constantly look forward to the surpassing joy of living forever in the smile of God and ecstasy of His love. That such conviction, however, and confident hope have never been reached, nor can be, by the unaided powers of man, the cry of discontent and fruitless endeavor that has gone up from the heart of man, from the beginning, and the bootless groping in the dark in search of an oracle to answer the questionings of the soul. dispel its mists and tranquilize its misgivings, abundantly prove.

### MAN NECESSARILY IS RELIGIOUS.

Man will be religious. It is a necessity and the law of his being, and if he cannot rise to God, he will strive to draw down God to himself. "Lord, teach me to know myself, teach me to know Thee," was the prayer that went up from the soul of the great bishop of Hippo, and the prayer to which he gave utterance has ever been the universal cry of the heart of man—to know one's self, to know God. God and self are the two cardinal objects of man's knowledge to which all his intellectual efforts converge and upon which they terminate. Once reason has dawned on him and the mind opens and expands to the signifi-

cance and deep meaning of all he sees round about him, to the order and beauty, the variety and splendor, and the lavish profusion of visible blessings, a knowledge of which is borne in upon him by eye and ear, and every avenue of sense, he asks himself and must ask himself the question: Whence all these strange surroundings bearing upon them the marks and tokens of a higher Intelligence and the evidence of law and order, purpose and design. And he must ask himself the still more momentous question: Whence do I come? Whither am I going? Am I, as the Pantheist says, the most perfect manifestation of the divine essence, spirit of its spirit and intellect? Or, to go to the other extreme of the scale, less flattering to the pride and vanity of man, am I but matter and sense, with a soul wholly dependent upon and the product of the digestive organs and a complex system of nerves with functions centering in the brain?

### SUPERNATURAL ELEMENT IN MAN.

The supernatural element in man is precisely what the world is losing sight of in its eager and absorbing pursuit of what gratifies sense and brings to the natural man an exhilirating, insidious and evanescent enjoyment; and without the supernatural there can be no adequate explanation of man's existence here on earth, no interpretation of life that will satisfy the reason, no object that will give full swing to the powers of the soul or bring peace and serene contentment to the heart.

This has been the Catholic view of man from the beginning, and its importance cannot be overesti-

mated. It lies at the very root of religion, and any error or shadow of error here vitiates and distorts the entire cycle of relations of man to his God. The ideas of man and God are correlative and inseparable —they come and go together, and a defective knowledge of the one necessarily implies an imperfect understanding of the other. The power of apprehending and understanding relations between cause and effect, of adapting and adjusting means to an end is, if not the very definition of intelligence and free will, at least their adequate description. And in this man is like unto God, whose presence, shut out from us by the veil of the visible universe, is luminously revealed in the laws by which the universe is governed and in the order and beauty which bring the operation of these laws within the domain of sense and through sense to the intelligence of man. Such, according to the Catholic idea, is the nobility, such the dignity and pre-eminence of man. He is set as a king over the created things of earth, yet responsible for the use of them to the God who gave him so royal a supremacy.

### INTELLECT, WILL AND IMMORTALITY.

Intellect and will and the immortality of the soul are, the Catholic says, the three natural endowments which in man are the image of God. These perfections all men have in common with Adam. But Adam had a superadded perfection. He was, as the Council of Trent says, "holy and just", or pleasing to God. This supernatural perfection is called, and is as a matter of fact, sanctifying grace, which made Adam's

likeness to God pure, more perfect and transcending than any natural gift, no matter how excellent, in that it lifted him above his own nature into a higher and diviner life and establishes him in the love and friendship of God. We are told by St. Paul that as one man by his offense wrought the condemnation of all, so did our lord by his justice work the justification of all. What Adam forfeited Christ regained. What Christ regained St. Paul tells us, is the privilege of being the sons of God and joint heirs with Christ and of this, he says, the Holy Ghost giveth testimony. Christ, therefore, restored what had been lost, purchased with his blood what had been forfeited by sin. Through him man regained the sonship and friendship of God, and is, or can be if he will, constituted in the supernatural life of grace. Hence these privileges being a restoration of what had been, were the prerogatives of Adam. That man was so lifted up into a serener atmosphere and a diviner life, and made in a sense god-like, is not merely an opinion of the Theologians, but an integral part of the teaching of the Church.

And this brings out clearly the distinction and difference between Pantheism and the teaching of Catholic theology. The fundamental error of Pantheism is the necessary identity and equality of the divine nature and the human, and the consequent deification of man; whereas, Catholic theology teaches that the participation of the divine nature, through grace, is in no wise due to man, is no part of the integrity of his nature, and could not become man's by any effort or exercise of his aptitudes and powers. But

that which is not due to him, and which he could of himself in no way attain, is the free, spontaneous and gracious gift of God.

### THE FALL OF ADAM.

God put Adam on trial, as He had done the angels. He put his humility to the proof. He gave him an opportunity to show himself worthy his inheritance and manifold benedictions. He exacted but a nominal acknowledgment, by which He reserved His right. His very generosity and goodness, which should have filled the heart of Adam with an unceasing song of praise and thanksgiving and an abiding memory of his surpassing privileges, seemed, if I may use the word, a temptation to his weakness, in spite of the many stays and supports by which his will was steadied and strengthened. Forgetting his lowly estate and unmindful of his blessings, he wantonly transgressed the light command that had been laid upon him as a test of his fidelity and gratitude. And man's first sin was committed and the human race, in its Head, was cut off from the friendship of God and cast out from an inheritance of countless benedictions. Original justice was forfeited, and to it, as its opposite, succeeded original sin, which thereby became the heritage of all mankind. The transgression of the law in Adam was our sin. We are not, indeed, guilty of Adam's actual and personal sin, since our wills had no part in its commission; nor can original sin in Adam's descendants be called sin in the strict and rigorous sense of that word. These terms denote the state to which Adam's sin reduced

his children. The act by which sin is committed is one thing; but the estate to which man is reduced by the commission of that sin is quite another. The one was transitory in character; the other is permanent, and man is rightly called a sinner as long as he abides in a state which is the consequence of sin. Adam, by his act of disobedience, turned from God and forfeited his supernatural prerogative of sanctifying grace, and his posterity in consequence is born into the state of deprivation or original sin, which was the penalty of his offense. Excepting that the blessed virgin, who by special privilege and because of her high office, had the fullness of grace from the first moment of her existence, all the children of Adam at their birth are under the disability of his transgression. He was the head of the human family, and in him was contained the whole human race.

### FORFEITED PRIVILEGES RESTORED.

Man having forfeited the supernatural life, it was impossible for him by his own efforts to again enter upon it. It was simply beyond his powers. His condition was one of deprivation, of what was not a part of his nature, to which, as man, he had no right or claim, and which he could not regain by any power of his own. Yet it must not be supposed that man's nature was by such loss corrupted or poisoned in its root. His intellect was still intact in all its natural powers, though less luminous, less penetrating and more liable to error because of the absence of the supernatural light that had been put out in the soul. His will was vacillating and unsteady, yet free and

potent to choose between right and wrong, good and evil. He is incapable, in his foreign state, of making reparation for his offense or of recovering sanctifying grace. God might have left man in this condition of exile with the evidences and tokens upon him of high lineage and noble descent, yet disinherited and stripped of his supernatural gifts and with only the hope of such reward as his natural virtues might merit. But in his great mercy, which is beyond bound or measure, God restored to him his forfeited privileges and gave him the means of again living a supernatural life and of entering into the eternal inheritance for which such life is a preparation. "His exceeding charity," says St. Paul, "wherewith he loved us when we were dead in sin, hath quickened us together in Christ, by whose grace you are saved." Again: God could have waived his right to a satisfaction involving the death of his divine son, but this he did not see fit to do. In his infinite wisdom he required an atonement adequate to the offense committed, and this could be made only by one equal in dignity to himself. And this is precisely what was accomplished in the incarnation of the son of God. Heaven and earth touched, "mercy and truth met, justice and peace kissed;" God and man were linked together in the bonds of indissoluble union. The sufferings and blood of Christ, though only his human nature suffered, had a divine value, because the acts take on the character of the person, and the person who suffered was divine. By this mystery of love the right of man to enter again into his forfeited inherit-

ance was purchased. In Christ the heavenly harmony of our nature was restored.

### WILL OF CHRIST THE SUPREME GUIDE.

Christ, of his own free will and divine condescension, wrought the redemption of the human race, and he is therefore free to convey its fruits to man in any way he in his wisdom sees fit. The primary and sovereign rule of belief and practice in all things pertaining to the economy of God with man is, the Catholic holds, the will of Christ, and not what seems fitting, or best, or most reasonable to us. The will of Christ, once it is known, must be the supreme rule and guide. Hence, relying on the words of Christ and his Apostles, and on the living voice and universal and unbroken tradition of the Church from the beginning, the Catholic says that Christ instituted certain specific rites, now called Sacraments, as means and instruments to convey the fruits of redemption to the soul; that the initial Sacrament, by which the supernatural life is born in man, is Baptism, and that this life is nourished, increased and perfected by the indwelling of the Holy Ghost in the soul, by the generosity of our own hearts and wills, and by the graces conveyed through the other six Sacraments and the aids they supply, according to the dispositions, the needs and the conditions of men and of society. Through this supernatural gift man takes on a new nature and begins a new life.

But this life, so precious and so full of promise, so elevated, ennobling and refining, giving so luminous an interpretation of man and his surroundings and

leading on to life eternal, may be enfeebled by neglect of its privileges and wholly lost by mortal sin. Sin and sanctifying grace are as opposite as darkness and light. The presence of sin is the extinction of the spiritual life. In the moment that mortal sin enters the soul through deliberate consent of will the indwelling of spirit of God and sanctifying grace depart, and the soul is spiritually dead. The treasure of great price thus bartered for some bauble of lust or pride by a merciful and gracious dispensation of Christ may be restored through an act of perfect love of God or through divinely inspired sorrow and the grace of the sacrament of penance. For one guilty of sin committed after baptism the sacrament of penance does precisely what baptism does for one yet in original sin—in this sense, that it restores and renews the supernatural life in a soul that is spiritually dead.

## CATHOLIC IDEA OF MAN.

It is clear, then, that the Catholic idea of man is this: That he is instinctively supernatural in his capacities and powers, his attitudes and cravings, his aspirations and aims, and that he was so constituted from the beginning; that no created object can fill the void of his heart or still the cry of his soul; that he cannot work out his evident destiny or accomplish the purpose of his creation without being grafted into the Spiritual Vine, which is Christ, and drawing from it the sap and the sustenance of his spiritual existence. To the Catholic the Supernatural is the true and only adequate interpretation of man's life; to him every thought, word and action has a supernat-

ural and momentous significance, the knowledge and will of the agent being the measure of their malice or their merit. To him they have no real value unless they are in conformity with the law of God, luminous in His intellect, written in his heart and articulate in his conscience. His whole being is encompassed by the supernatural and by a sense of responsibility to his Creator and God. He believes that the intellect, if not taught of God through the living and magisterial voice of the church, the pillar and ground of the truth, will cease to be a light and a guide to the will, and, being once perverted, will be the cause and source of countless errors of judgment and practical life. To him divine truth and a divinely appointed teacher are a first principle.

To the Catholic, the acceptance of God as a divine teacher, and a belief in His revelation, lie at the basis of religion and are the beginning of a justification. Faith, and the truths it contains as proposed by the church, the custodian of divine truth and its living voice and infallible interpreter, an exact, precise, dogmatic faith, a living, active, energetic and practical faith, pervades his whole being and influences and gives character to his least as well as his most significant action. And next, as a consequence of faith and the body of truth it contains, come the commandments of God, or those rules of conduct which guide and direct him in justice and truth and in his manifold duties and varied relations to God and man. And then, to follow the logical order, comes grace, in which every man born into this world lives and moves; which encompasses him as an at-

mosphere; which God gives in amplest measure to every man who sincerely wishes to be converted and live; which is an antecedent condition to the supernatural life, its beginning, its cause, its sustaining principle and its perfection, and which unites man to God as a child to his Eternal Father by a bond as intimate as is possible between the Creator and his creature. By this rule, says the Catholic, shall man live; by this rule shall he be judged.

## CHAPTER XVI

## SOCIAL PURITY

BY FRANCIS E. WILLARD

[The following paper, entitled "A White Life for Two," was contributed by Miss Frances E. Willard, president of the World's Woman's Christian Temperance Union.]

I dare affirm that the reciprocal attraction of two natures, out of a thousand million for each other, is the strongest, though one of the most unnoted proofs of a beneficent Creator. It is the fairest, sweetest rose of time, whose petals and whose perfume expand so far that we are enclosed and sheltered in their tenderness and beauty. For, folded in its heart, we find the germ of every home; of those beatitudes, fatherhood and motherhood; the brotherly and sisterly affection, the passion of the patriot, the calm and steadfast love of the philanthropist. For the faithfulness of two, each to the other, alone makes possible the true home, the pure church, the righteous nation, the great, kind brotherhood of man. These are the days when creeds are discounted, but here is a creed to which we subscribe:

Comfort our souls with love,
  Love of all human kind.
Love special, close, in which, like sheltered dove,
  Each heart its own safe nest may find;
And love that turns above adoringly, contented to resign
  All loves if need be, for the love divine.

Marriage is not, as some surface thinkers have endeavored to make out, an episode in man's life and an event in woman's. Any who hold this view should sup their fill of horrors on the daily records of suicides by young men who are lovers, of sweethearts shot and murdered wives. Marriage is no unequal covenant; it is the sum of earthly weal or woe to him or her who shares this mystic sacrament. Doubtless there are in modern lands and in this age of transition almost as many noble men unmated because they had to be as there are women. Because of a memory cherished, and estrangement unexplained, an ideal unrealized, a duty bravely met, many of the best men living go their way through life alone. Sometimes I think that of the two it is man who loves home best; for while woman is hedged into it by a thousand considerations of expediency and prejudice, he "with all the world before him where to choose," still chooses home freely and royally for her sake, who is to him the world's supreme attraction.

### SUBLIME RECORDS OF THE PAST.

The past has bequeathed us no records more sublime than the heart-histories of Dante, of Petrarch, of Michael Angelo, and, in our own time of Washington Irving and Henry Martyn and others whom we dare not name. It was a chief among our own poets who said:

> I look upon the stormy wild,
> I have no wife, I have no child;
> For me there gleams no household hearth,
> I've none to love me on the earth.

We know that "he who wrote home's sweetest song ne'er had one of his own," and our household poet, Will Carleton, sang concerning John Howard Payne—

> Sure, when thy gentle spirit fled,
> To lands beyond the azure dome,
> With arms outstretched God's angel said,
> "Welcome to heaven's home, sweet home."

There are men and women—some of them famous, some unknown—the explanation of whose uncompanioned lives may be found in the principle that underlies those memorable words applied to Washington: "Heaven left him childless that a nation might call him father." In such considerations as I have here urged, and in this noblest side of human nature, a constant factor always to be counted on, I found my faith in the response of the people to the worth of promoting social purity. "Sweet bells jangled out of tune," now fill the air with minor cadences, often, alas, with discords that are heartbreaks, but all the same they are "sweet bells" and shall chime the gladdest music heaven has heard, "some sweet day, by and by." This gentle age into which we have happily been born is attuning the twain whom God hath made for such great destiny to higher harmonies than any other age has known by a reform in the denaturalizing methods of a civilization largely based on force by which the boy and girl have hitherto been sedulously trained apart. They are now being set side by side in school, in church, in government, even as God sets male and female everywhere side by side throughout his realm of law and has declared them one throughout his realm of grace.

## TWO-FOLD HEADSHIP OF THE HOME.

Meanwhile the conquest, through invention, of matter by mind lifts woman from the unnatural subjugation of the age of force. In the presence of a steam engine, which she could guide as well as he, but which is an equal mystery to both, the man and woman learn that they are fast equalizing on the plane of matter, as a prediction of their confessed equalization upon the planes of mind and of morality.

We are then beginning to train those with each other who were formed for each other, and the English-speaking home, with its Christian method of a two-fold headship, based on laws natural and divine, is steadily rooting out all that remains of the mediæval, continental and harem philosophies concerning this greatest problem of all time. The true relations of that complex being whom God created by uttering the mystic thought that had in it the potency of paradise, "In our own image let us make man and let him have dominion over all the earth," will ere long be ascertained by means of the new correlation and attuning, each to other, of a more complete humanity upon the Christ-like basis that "there shall be no more curse." The temperance reform is this correlation's necessary and true forerunner, for while the race-brain is bewildered it cannot be thought out. The labor reform is another part, for only under co-operation can material conditions be adjusted to a noncombatant state of society, and every yoke lifted from the laboring man lifts one still heavier from the woman at his side. The equal suffrage movement is an-

other part, for a government organized and conducted by one-half of the human unit, a government of the minority, by the minority, for the minority, must always bear unequally upon the whole. The social purity movement could only come after its heralds, the other three reforms I have mentioned, were well under way, because alcoholized brains would not tolerate its expression; women who had not learned to work would lack the individuality and intrepidity required to organize it, and women perpetually to be disfranchised could not hope to see its final purpose wrought out in law. But back of all were the father and mother of all reform—Christianity and education—to blaze the way for all these later comers.

WOMAN TRIUMPHANT.

The Woman's Christian Temperance Union is doing no work more important than that of reconstructing the ideal of womanhood. The sculptor, Hart, told me, when I visited his studio in Florence many years ago, that he was investing his life in the attempt to work into marble a new feminine type which should "express, unblamed, the twentieth century's womanhood." The Venus de Medici, with its small head and buttonhole eyelids, matched the Greek conception of woman well, he thought, but America was slowly evolving another and a loftier type. A statue, named by him "Woman Triumphant" and purchased by patriotic ladies of his native state, Kentucky, adorns the city hall at Lexington and shows

A perfect woman, nobly planned,
To warn, to comfort and command,

A creature not too bright or good
For human nature's daily food,
And yet a spirit pure and bright,
With something of an angel's light.

She is the embodiment of what shall be. In an age of force, woman's greatest grace was to cling; in this age of peace she doesn't cling much, but is every bit as tender and as sweet as if she did. She has strength and individuality, a gentle seriousness; there is more of a sister, less of the syren—more of the duchess, and less of the doll. Woman is becoming what God meant her to be, and Christ's gospel necessitates her being, the companion and counselor, not the encumbrance and toy, of men.

To meet this new creation, how grandly men themselves are growing; how considerate and brotherly, how pure in word and deed! The world has never yet known half the aptitude of character and life to which men will attain when they and women live in the same world. It doth not yet appear what they shall be, or we either for that matter, but in many a home presided over by a temperance voter and a white-ribbon worker, I have thought the heavenly vision was really coming down to terra firma. With all my heart I believe, as do the best men of the nation, that woman will bless and brighten every place she enters, and that she will enter every place. Its welcome of her presence and her power will be the final test of any institution's fitness to survive.

### PROGRESS OF SOCIAL PURITY.

Happily for us, every other genuine reform helps to push forward the white car of social purity. The

great peace movement, seeking as its final outcome a court of international arbitration as a substitute for war, promises more momentum to our home cause than to almost any other. For as the chief corner-stone of the peaceful state is the hearthstone, so the chief pulverizer of that corner-stone is war.

The personal habits of men and women must reach the same high level. On a low plane and for selfish ends, primeval and mediæval, man wrought out, with fiercest cruelty, virtue as the only tolerated estate of one-half the human race. On a high plane Christianity, working through modern womanhood, shall yet make virtue the only tolerated estate of the other half of the human race, and may heaven speed that day! To-day a woman knows that she must walk the straight line of a white life or men will look upon her with disdain. A man needs, for his own best good, to find that in the eyes of woman, just the same is true of him—and evermore be it remembered, this earnest effort to bring in the day of "sweeter manners, purer laws," is as much in man's interest as our own.

Why are the laws so shamelessly unequal now? Why do they bear so heavily upon the weaker, making the punishment for stealing away a woman's honor no greater than that for stealing a silk gown: purloining her character at a smaller penalty than the picking of a pocket would incur? Why is the age of protection or consent but ten years in twenty states of America, and in one only seven years? Who would have supposed, when man's great physical strength is considered, that he would have fixed upon

an age so tender and declared that after a child had reached it she could be held equally accountable with her doughty assailant for a crime in which he was the aggressor? And who would not suppose that the man who had been false to one woman would be socially ostracized by all the rest of womankind? What will explain the cruelty of man and the heartlessness of woman in this overmastering issue of womanhood's protection and manhood's loyalty?

### TOO EASY FOR MEN TO DO WRONG.

The answer is not far to seek. Woman became, in barbarous ages, the subjects of the stronger. Besides, what suits one age becomes a hindrance to the next, and as Christianity went on individualizing woman, lifting her to higher levels of education and hence of power, the very laws which good men in the past had meant for her protection became to her a snare and danger. But while all this heritage of a less developed past has wrought such anguish and injustice upon woman as she is to-day, it has been even more harmful to man, for it is always worse for character to be sinning than to be sinned against. Our laws and social customs make it too easy for men to do wrong. They are not sufficiently protected by the strong hand of penalty, from themselves, from the sins that do most easily beset them, and from the mad temptations that clutch at them on every side. Suppose the tramplers of wives and outragers of women, whose unutterable abominations crowd the criminal columns of our newspapers each day, knew that lifelong imprisonment might be the

penalty that they must pay, would not the list of their victims rapidly diminish? The World's Christian Temperance Union has taken up this sacred cause of protection of the home, and we shall never cease our efforts until women have all the help that law can furnish them throughout the world. We ask for heavier penalties, and that the age of consent be raised to 18 years; we ask for the total prohibition of the liquor traffic, which is leagued with every crime that is perpetrated against the physically weaker sex, and ask for the ballot that law and law-maker may be directly influenced by our instincts of self protection and home protection.

### PHYSICAL CULTURE FOR GIRLS.

We hear much of physical culture for boys, but it is girls that need this most. We hear much of manual training schools to furnish every boy at school with a bread-winning weapon, but in the interest of boys and girls alike, girls need this most. Hence it is in our plans to work for these. But, as I have said, we are not working for ourselves alone in this great cause of social purity. As an impartial friend to the whole human race in both its factions, man and woman, I, for one, am not more in earnest for this great advance because of the good it brings to the gentler than because of the blessing that it prophesies for the stronger sex. I have long believed that when that greatest of all questions, the question of a life companionship, shall be decided on its merits, pure and simple, and not complicated with the other questions, "Did she get a good home?" "Is he a

generous provider?" "Will she have plenty of money?" then will come the first fair chance ever enjoyed by young manhood for the building up of genuine character and conduct. For it is an immense temptation to the "sowing of wild oats" when the average youth knows that the smile he covets most will be his all the same, no matter whether he smokes, swears, drinks beer and leads an impure life, or not. The knowledge on his part that the girls of his village, or "set," have no way out of dependence, reproach or oddity, except to say "yes," when he chooses to "propose;" that they dare not frown on his lower mode of life; that the world is, indeed, all before him where to choose; that not one girl in one hundred is endowed with the talent and pluck that make her independent of him and his ilk. All this gives him a sense of freedom to do wrong, which, added to inherited appetite and outward temptation, is impelling to ruin the youth of our day with force strong as gravitation and relentless as fate.

### ADVANTAGE OF CO-EDUCATION.

Besides all this, the utterly false sense of his own value and importance which "young England" or "young America" acquires by seeing the sweetest and most attractive beings on the face of the earth thus virtually subject to him, often develops a lordliness of manner which is ridiculous to contemplate in boys who otherwise would be modest, sensible and brotherly young fellows, such as we are, most of all, likely to find in co-educational schools, where girls take their full share of prizes, and where many young

women have in mind a world trip with some girl friend, or mayhap a "career."

Multiplied forces of law and gospel are to-day conspiring for the deliverance of our young men from the snares of their present artificial environment and exaggerated estimate of their own value; but the elevation of their sisters to the plane of perfect financial and legal independence, from which the girls can dictate the equitable terms: "You must be as pure and true as you require me to be, ere I give you my hand," is the brightest hope that gleams in the sky of modern civilization for our brothers; and the greater freedom of women to make of marriage an affair of the heart and not of the purse is the supreme result of Christianity up to this hour.

There is no man whom women honor so deeply and sincerely as the man of chaste life—the man who breasts the buffetings of temptation's swelling waves, like some strong swimmer in his agony, and makes the port of perfect self control. Women have a thousand guarantees and safeguards for their purity of life. "Abandon hope, all ye who enter here," is written in letters of flame for them above the haunt of infamy, while men may come and go and are yet similarly received in the most attractive homes. And yet, thank God, in spite of this accursed latitude, how many men are pure and true.

### HOME, SWEET HOME.

It is said that when darkness settles on the Adriatic sea, and fishermen are far from land, their wives and daughters, just before putting out the lights of their

humble cottages go down by the shore, and in their clear, sweet voices sing the first lines of the "Ave Maria." Then they listen eagerly, and across the sea are borne to them the deep tones of those they love, singing the strains that follow, "Oro pro nobis," and thus each knows that with the other all is well. I often think that from the home-life of the nation, from its mothers and sisters, daughters and sweethearts, there sound through the darkness of this transition age the tender notes of a dearer song, whose burden is being taken up and echoed back to us from those far out amid the billows of temptation, and its sacred words are, "Home, Sweet Home!" God grant that deeper and stronger may grow that heavenly chorus from men's and women's lips and lives. For with all its faults, and they are many, I believe the present marriage system to be the greatest triumph of Christianity, and that it has created and conserves more happy homes than the world has ever before known.

Any law that renders less binding the mutual life-long loyalty of one man and woman to each other, which is the central idea of every home, is an unmitigated curse to that home and to humanity. Around this union, which alone renders possible a pure society and a permanent state, the law should build its utmost safeguards, and upon this union the gospel should pronounce its most sacred benedictions. But while I hold these truths to be self-evident I believe that a constant evolution is going forward in the home, as in every other place, and that we may have but dimly dreamed the good in store for those

whom God for holiest love hath made. In the nature of the case the most that even Christianity itself could do at first, though it is the strongest force ever let loose upon the planet, was to separate one man and one woman from the common herd into each home, telling the woman to work there in grateful quietness, while the man stood at the door to defend its sacred shrine with fist and spear, to insist upon its rights of property, and later on to represent it in the state.

SUBJECTION OF WOMAN TO MAN.

Thus, under the conditions of a civilization, crude and material, grew up that well-worn maxim of the common law, "Husband and wife are one, and that one is the husband." But such supreme power as this brought to the man supreme temptation. By the laws of mind he legislated first for himself and afterward for the physically weaker one within "his" home. The *femme couverte* is not a character appropriate to our peaceful, home-like communities, although she may have been and doubtless was a necessary figure in the days when women were safe only as they were shut up in castles and when they were the booty chiefly sought in war. To-day a woman may circumnavigate the world alone and yet be unmolested. Our marriage laws and customs are changing to meet these new conditions.

It will not do to give the husband of the modern woman power to whip his wife, "provided the stick he uses is not larger than his finger;" to make all the laws under which she is to live; adjudicate all her

penalties, try her before juries of men, conduct her to prison under the care of men, cast the ballot for her, and, in general, hold her in the estate of a perpetual minor. It will not do to let the modern man determine the age of "consent," settle the penalties that men shall suffer whose indignities and outrages upon women are worse to them than death, and by his exclusive power to make the laws and choose all officers, legislative, judicial and executive, thus leaving his case wholly in his own hands. To continue this method is to make it as hard as possible for men to do right, and as easy as possible for them to do wrong; the magnificent possibilities of manly character are best prophesied from the fact that under such a system so many men are good and gracious. My theory of marriage in its relation to society would give this postulate: Husband and wife are one, and that one is husband and wife. I believe they will never come to the heights of purity, of power and peace for which they were designed in heaven until this better law prevails. One undivided half of the world for wife and husband equally; co-education to mate them on the plane of mind; equal property rights to make God's own free woman, not coerced into marriage for the sake of support, nor a bond slave after she is married, who asks her master for the price of a paper of pins, and gives him back the change.

### UNIFORM NATIONAL MARRIAGE LAWS.

I believe in uniform national marriage laws; in divorce for one cause only; in legal separation on account of drunkenness and other abominations;

but I would guard, for the children's sake, the marriage tie by every guarantee that could make it at the top of society, the most coveted estate of the largest natured and most endowed, rather than at the bottom, the necessary refuge of the smallest natured and most dependent women. Besides all this, in the interest of men, in order that their incentives to the best life might be raised to the highest power, I would make women so independent of marriage that men who, by bad habits and niggardly estate, whether physical, mental or moral, were least adapted to help build a race of human angels, should find the facility with which they now enter its hallowed precincts reduced to the lowest minimum.

Until God's laws are better understood and more reverently obeyed, marriage cannot reach its best. The present abnormal style of dress among women heavily mortgages the future of their homes and more heavily discounts that of their children. Add to this the utter recklessness of immoral consequences that characterizes the mutual conduct of so many married pairs, and only the everlasting tendencies toward good that render certain the existence and supremacy of a goodness that is infinite, can explain so much health and happiness as our reeling old world persists in holding while it rolls onward toward some far-off perfection, bathed in the sunshine of God's omnipotent love. Our Boston woman poet, Mrs. Julia Ward Howe, has given us the noblest motto for social purity:

> In the beauty of the lilies, Christ was born across the sea;
> With a glory in his bosom that transfigures you and me;
> As he died to make men holy, let us die to make men free,
> While God is marching on.

## CHAPTER XVII

## IDEALISM, THE NEW RELIGION

BY DR. ADOLPH BRODBECK

[Dr, Adolph Brodbeck of Hanover, Germany, took the immense audience by storm when he began the reading of his address entitled "Idealism; the New Religion." He was frequently interrupted by applause and his words held the close attention of all the distinguished delegates who sat on the platform. Representatives of the non-Christian faiths smiled approval at the doctor's vigorous statements and the scholars of dogmatic religion winced when the German scientist said:]

It is an open secret that millions of people in our civilized countries have practically given up Christianity and with it religion. Millions of others cling to the old belief only because there is nothing better there. Again, millions are believers in Christianity or other religions because they have been educated in those lines and do not know better. The time has come for a new form of religion in which the painful discord between modern civilization and old belief disappears, and bright harmony is placed instead. It would be a great mistake to think that only against Christianity the new religion is directed. It is directed against all other religions, as far as they differ from the new religion. We are not heathens or Jews or Mahommadens or Buddhists or Christians, and more especially neither Catholics nor Protestants nor

Methodists nor holders of any other forms of Christianity. We also do not revive any old religion that may have existed or still exists.

The new religion is not a mixture or synopsis of previous religions. The new religion is not a philosophical system of any kind; it is not atheism, not pantheism, not theism, not deism, not materialism, not spiritualism, not naturalism, not realism, not mysticism, not Freemasonry, nor is it any form of so-called philosophical idealism. It is not rationalism or supernaturalism; not skepticism or agnosticism. It is not optimism and not pessimism; also not stoicism and not epicurism; nor is it any combination of those philosophical doctrines. It is also not positivism and not Darwinism or evolutionism. It is not moralism and is also not synonymous with philanthrophism or humanitarianism.

### IDEALISM IS ITS NAME.

In short, the new religion is something new. Its name is Idealism. Its confessors are called Idealists. The aim of this new religion is soon explained. Its chief aim is idealism, that is, the striving for the ideal, the perfection in everything, for the ideal of mankind, especially for each individual; further, for the ideal of science and art, for the ideal of civilization, for the ideal of all virtues, for the ideal of the family, community, society, and humanity in all forms. All those who work already in this line, or are willing to work for it, are our friends and in fact our members. Every political man who does his best for his people is our friend. Every earnest and sincere scientist is

our assistant. Every noble artist is our helpmate. Every business-man and manufacturer, every respectable and hard-working man or woman is our co-worker. All good children are our best friends and we are theirs. A noble father, a careful mother are inclosed in our holy circle. The honest poor, the sick and widows and orphans, the deserted and lonely people are especially welcome, and shall benefit from our practical idealism, which means not consolation for the future but practical help for this life. All masters and teachers, tutors and governesses, are our fellows, if they work in the spirit of our idealism. Even all priests of all religions are our friends, so far as they theoretically and practically agree with our principles. All the rich and wealthy are our friends, if they practically agree to our religion.

The new religion is not aggressive but creative and reforming. It has nothing to do with anarchism or revolutionism. It works not with force but with organization, example, doctrine. If attacked it defends itself with all means permitted by our principles, and if undermined by secret agitation or by open crime it does not give way. Faithful to idealism unto death is our device. Our enemies are the dogmatic in all forms; our enemies are also all who are opposed to idealism, that is, especially the lazy and the unjust. We hate hypocrisy in all its forms, cruelty and vice, and crime of all sorts. We are not for absolute abstaining from stimulants as long as science has not absolutely decided against them; but we are friendly to all temperance societies. We are not in favor of extremes; in most cases virtue is the

middle between extremes. We do not profess to have any certain knowledge of things beyond this life.

### BELIEVE IN AN ABSOLUTE POWER.

We believe there is an absolute power over which we have no control. The true essence of this power we do not know. With some reserve the words Providence, "Almighty," "Creator," might be used, but we do not believe there exists an absolute personal being as a kind of individual. We do not make any man or woman to be a God, and we do not believe in a God becoming a man; but we assume there are great differences in men, and that some do more for the benefit of mankind and true civilization than others, but it is not advisable to ascribe that to special merits of such a person. If somebody is born a genius, and finds favorable conditions of development, it is not his merit.

We believe in the great value of a good example for followers more than in doctrines. But we do not worship anybody, nor any single object, nor any product of human imagination as being God. We do not know how things originated, or if they did originate at all; so we also do not know what will be the last end and aim of everything existing, if there is anything like last end and aim at all. At any rate these are open questions and science is allowed to discuss them freely. We do not believe there is resurrection of human individuals. We do not believe there is immortality of the individual as such. We leave it to science to decide how far there can be any-

thing like existence after death. We do not believe in heaven as the dwelling of individuals after death; astronomy is against such a belief. We do not believe in hell, nor a personal leader of it, nor in purgatory. But we acknowledge willingly the relative truth of those and similar dogmas. We do not believe that once everything was good and perfect in this world. We do not believe that all evils came into the world through man's fault, although a good many of them did. We do not consider the world irreparable. We take everything as it is and try to improve it if possible. We do not believe in the possibility of absolute perfection of any body or any thing. We do not think that every good deed finds its proper reward, nor do we think that every wrong deed is properly punished.

But as a whole, we believe that doing good deeds brings about good things, and that wrong-doing is a failure in the end. What is once done can never be undone by any power; the only thing is that it can be practically forgotten, and, in some cases, the bad consequences avoided.

### WOULD SECURE A MEASURE OF HAPPINESS.

We do not know where we came from or where we go; we only know that we are here on this planet and that we must take things as they are, and that we must do our best in everything; and in doing this we are happy, as far as happiness reasonably can be expected to be attained by man. We do not expect to much from this life and world, so we are not disappointed at the end. Prayer we admit only as a rev-

erent immersion in the great mystery of this life and world. Prayer for anything that is against the natural course of things we think unreasonable. We do not hide established facts from anybody. But we think that certain things ought not to be taught before the proper time of appreciation has come. In social as well as in political things we believe there must be order and liberty combined. We do not think that all members of human society are equally able for social or political rôles. We are not in favor of war if it ever can be avoided without disregarding honor and duty of honorable existence. We believe the new religion called Idealism can and ought to be adopted by all nations and people; that it does not depend on climate nor on certain degrees of civilization.

We believe love is necessary for everything, but we believe that love alone, either to God or to our fellow creatures or to both, is not a sufficient fundamental principle for true religion. We believe making money is useful for many things. We believe man is not born only to suffer, nor only to work, but also to enjoy reasonably this life. We believe bodily exercise is necessary during our whole life. We believe that, as a rule, only in a sound body a sound soul can exist, or what is meant by the word soul. We believe that all men, male and female, are born of a mother, live shorter or longer, and die at the end of their life and thereby finish their individual circle. We do not fear death, nor do we fear life. We believe that everything should be done to make children happy and healthy as long and as much as they ever

can be, and we hold that this is a special task of our religion. We believe that for some people it is easier to be good or to become good than for others. We believe that no name given by man will every express the infinite secret.

## CHAPTER XVIII

# INDEPENDENT AND ETHICAL ORGANIZATIONS

### THE INDEPENDENT CHURCHES

BY REV. H. W. THOMAS, D. D.

Philosophically considered, the Independent Church and the Independent State rest upon the same principle.

The principle is, the divine and inherent fact and right of man as a free being to rule himself. The logical conclusion from such a premise can be nothing less than the rights of the people in both government and religion. The practical outworking, or realization of the principle, is republicanism in State and Church.

Opposed to the rights of man as man to self-rule is the old and long-contended-for assumption of royalty and ecclesiasticism. The claim of these is, that by special and divine appointment, the kings and clergy have the right to rule the world; and that they, and they alone, by reason of this delegated authority, have the right to establish and govern a State or a Church. The logical conclusion of such a claim is the denial of the rights of the people, and the practical out-working or result is despotism in government and religion.

It is only natural that the State and the Church, royalty ecclesiasticism, kings and clergy, resting as they do upon the same assumption, and appealing to it for justification, should have journeyed side by side, that they should have become one in the common desire and effort to make this assumed authority effective. And it is just as natural that this despotic assumption has been met and opposed by the larger claim of the rights of man in government, and rights of the individual reason and conscience in religion.

In weighing these opposing claims it should be explicitly discriminated and affirmed, that by the right to self rule it is not meant that man is, or by any possibility can be, free from responsibility to God; nor that he has, or can have, any rights to establish a Church or a State contrary to the eternal principles of truth and justice.

Both parties in State and Church, the democratic and the despotic claim like their dependence upon a higher source and authority than themselves, and that all authority is from God. The difference, the contention, is this: royalty and ecclesiasticism assume that the right, the authority to rule, has been specifically limited by divine appointment to kings and the clergy; over against this is the broader and deeper claim of the democracy of government and religion, that the divine right to rule in State and Church is given to man; that it is the right of man as man. It is the claim of the many against the few, of the masses against the classes; it is the claim of humanity.

Such a broad claim rests upon the fact that man

is in the image of God; is, in kind, like God; that reason and right and love and liberty in man are in kind like the same principles and powers in God, but less in degree; and hence the rights of all must be confessed. And if this claim be not justified in the final appeal to the nature and rights of man, then the American revolution was treason, not against the government of England, but treason against God; and the Reformation of the sixteenth century was treason against the only church of God.

If the principle of the rights of man, upon which the issue turns, be admitted, then the churches founded by Luther, Calvin, George Fox and John Wesley, have the same rights as the Episcopal or the Catholic Churches, and, this conceded, the Congregational, the Unitarian and Universalist and Independent Churches cannot be excluded; and in a country where all stand upon the same footing before the law, the Independent Churches have the same civil rights that others have.

But the differentiating pinciples are fundamental; in ecclesiasticism the clergy alone can create a church, a ministry, formulate its creed and liturgy, and the property is owned by the church; in Congregationalism the people create the church, choose and ordain the pastors, determine the creeds and the forms of worship, and the people own the property. The ministry of the one is hierarchical; in the other it is fraternal.

The Independent Churches are the logical and latest result of the outworking of this underlying principle of the rights of man, the rights of reason and conscience in religion. First comes the three great di-

visions of the Reformation—the German, the English, and the French; then those who dissented from the forms of the established church; then the doctrinal dissensions, and separations because of differences in belief. For it should be remembered that, upon the pivotal points of orthodoxy the orthodox Protestants and the Catholics have always been substantially at one; but the Unitarian and Universalist Churches had their origin in a radical departure from the creed thus held in common; the one affirming that God is so one that he cannot be three; and the other affirming that existence would ultimately prove a blessing and not a curse to all souls.

As a result of all these debates and divisions there have arisen many denominations, each emphasizing its special form of belief, or worship, or church polity. Those who believe in the three fundamentals of orthodoxy—original sin, substitutional atonement and endless punishment—assume that they are orthodox, that they alone have the straight or right belief; those who cannot accept these dogmas are called Liberals, and denominationally are the Unitarians and Universalists, and the liberal wing of the Congregational Church.

As a matter of fact more than half the people in our country are outside of all the churches; and, as each denomination has inherited the debates and peculiarities of its origin, to become a member of any one of these, one has in a sense to assume these inheritances and to become in so far a specialist in belief, and hence be separated from all others. If orthodox, one is a Baptist, a Methodist, a Presbyterian,

a Congregationalist; if Liberal, one is a Unitarian, a Universalist.

There are those of larger faith and feelings who do not care to be thus specialized or pushed out on any one point of doctrine, or to be tagged or badged as belonging to any sect. They prefer the unbounded field of truth, and the unlimited life of love. They are satisfied with nothing less than the universal; and hence have arisen the Independent Churches, founded in the love of all that is true and good; fellowshiping in spirit all who will fellowship with them, and working with all who will work with them in the love of God and man for the universal good.

All these Independent Churches are Congregational in form; and, so far as I know, all belong to the new or progressive school of theology. Judged by the Tri-Theism of eighty years ago, few, if any, could be called Trinitarians; a few perhaps, may hold to conditional immortality, or the destruction of the wicked; but not one believes in endless punishment. Resting upon the fundamental doctrine of the rights of man, —because of what he is as being in the image of God, in essence like God—they all believe in a present and continuous inspiration and revelation; in the progressive tendency and ultimate triumph of the good.

Why then, it may be asked, do not these Independent Churches join the Unitarians or the Universalists? It is not that they have anything against them; they love them and find much fellowship with them; but they are working and hoping and praying for something larger. Why do they not form a new

denomination, a "Peoples" or a "Non-Sectarian" Church? They think there are, to say the least, full enough denominations already. The tendency of our better time is to uniting, and the hope is that those who hold the larger faith and hope will grow to be one, and that there shall thus arise a great American Church, large as the love of God and the needs of man; a church large enough to hold the growing beliefs of a world; a church that can welcome all minds and hearts in the great law and life of love, and the work and joy of doing good.

The objection is urged against the Independent Churches, that they have no elaborate or well-defined creed; that they "do not know what they believe." It is true that the present religious beliefs of the theologians are in a formative state, and that no one has been so unwise as try to cast them into an unyielding mould. And it is also true that the churches, that had long ago finished their creeds and put them away as perfect, are finding that they do not express the real faith of their own preachers, and much less the faith of the people.

It is an unwritten part of the Liberal creed that truth is larger than the mind of man; and that whilst we know, we know in part only, and hence desire to "grow in grace and in the knowledge of the truth;" and we expect that "when that which is perfect is come, that which is in part shall be done away;" and hence we are not surprised to see the foundation slipping from under the old orthodox, and are glad that the living minds of that school are "putting away childish things."

It is said that the Independent Churches are weak for want of denominational organization; and this may be so; and yet there is an element of strength in the fact of independency—in the feeling that they must care for their own welfare, and there is the hope that the friendly interest that naturally exists between these churches may grow into some form of closer and more hopeful relations.

The Independent Churches have all come within a few years, not from any conceited effort but because of the public demand. The people everywhere are asking for larger and freer religious homes, and such churches are springing up in the different towns and cities all over the country; they are worshiping in Opera Houses, Halls and Theatres, and blotting out the usual line between the secular and the sacred; the old ideas of sanctified brick and mortar is passing away. Were there men put into the field, and a working organization, thousands and millions in our land who have no church home, would gladly hear the words of truth and life.

## THE ETHICAL SOCIETY: WHAT IS RELIGION?

BY M. M. MANGASARIAN

Religions die; religion lives. The Greeko-Roman, Germanic and Scandinavian mythologies, the Semetic Polytheisms of Nineveh, Babylon, Tyre and Carthage, the rich Pantheon of ancient Egypt, the solar worship of the Incas, have completely passed away; their

temples are deserted, and their shrines are covered with weeds. Some predict that to this funeral list will be added in the near future the religions which still hold their sway. But it is the form and phase, the dogmata of religion, which come and go; the religious spirit abides. The bubbles on the river's surface disappear, but the river that gives rise to them flows on forever. Religions appear and perish, but the sentiment that creates them is eternal.

There comes a day when one's religion ceases to be a mere belief in doctrine, the practice of an elaborate ritual, the observance of conventional and traditional forms, or an unquestioning acquiescence of authority. But the loss of these may be a decided gain to one's religion. From very love of religion one may refuse to identify himself with the popular creeds. A thousand years before the birth of the Christian era, Epicurus had said, "That man is not an atheist who denies the gods of the multitude, but much rather he who subscribes to the opinions of the multitude concerning the gods."

Religion is a word which has provoked abundant criticism, both friendly and hostile. The conservatives hesitate to identify religion with "mere morality." The definition of "pure religion" given by Saint James, the first bishop of Jerusalem, and an apostle of Jesus, while it harmonizes with the Ethical view of religion, is in open conflict with the theological. Says the apostle, "Pure religion and undefiled before God, the Father, is this: to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world." Luther did not hesitate to

call the epistle of James "an epistle of straw." This definition of religion is rejected, because it makes "mere morality" the sovereign element in religion.

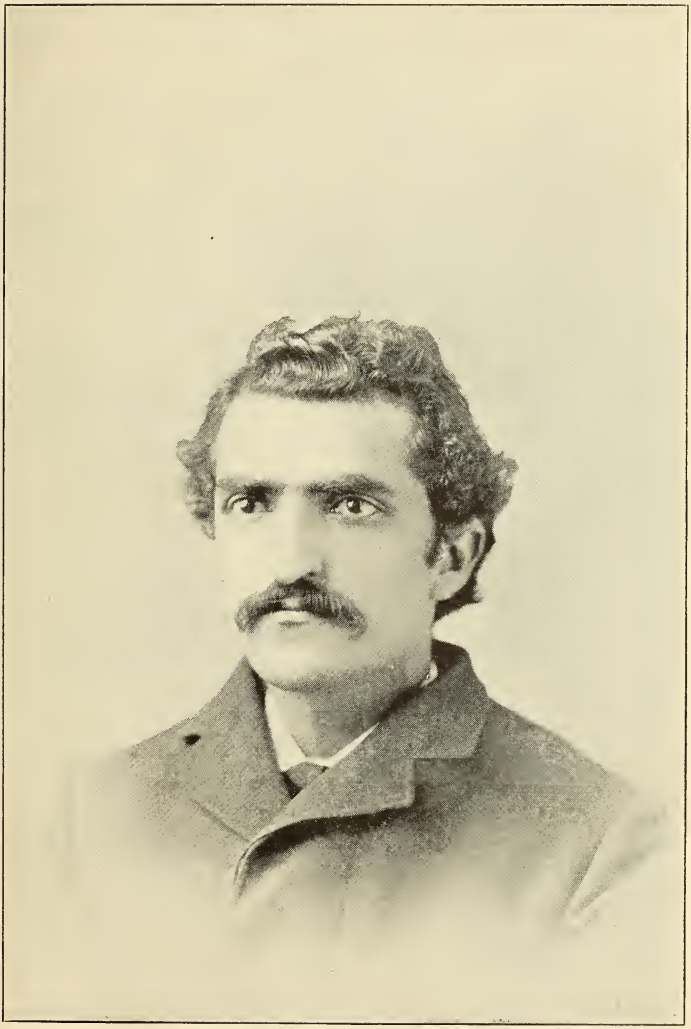
Religion is a *living sympathy with charity and purity*. It means the conscious fidelity to the highest goodness and truth we know, a fidelity which becomes an aspiration, and an aspiration which makes for continuous progress. The task of religion is to light up for us the whole moral world, to unfold to us the nature of moral excellence, freed from the integuments with which superstition has enveloped it. The task of religion is to weave the commonest things of the common day into the seamless robe of righteousness.

If my interpretation of an Ethical Religion be correct, its mission is one of reconciliation. Theology promotes strife. Ethics inspires unity. Dogma has broken up humanity into sects and schisms. In the religion of morality, all the divisions and discords of race and creed disappear, and the united humanity, now in fragments, flows in peace and harmony. An Ethical Religion is a cohesive moral force because of its universality. It is neither Pagan nor Christian. "In morality" there is neither Jew or Gentile, barbarian or Sythian, bond or free; the whole world is one in the love and the reverence of the good. There is the transient and the eternal in religion. The one is represented by theology, forever shifting; the other, by the moral life, forever progressing. The one based on racial peculiarities; the other on elements of good, which thrive in the open atmosphere of the common life of mankind. If the Ethical movement

were merely another "ism," many of us would have nothing to do with it. It has not come to antagonize the churches, to stand aloof and throw stones at the institutions of the day; but to add to the moral convictions of the age; to increase the enthusiasm of mankind for the right and the good; to dash the fetters from our limbs and the scales from our eyes; and to give our faith and hope wings to soar to higher heights of achievement. All pulling down is of malice, if it be not for the purpose of building better. When a man has broken away from the popular faith, he is at first satisfied to live on negations; mere denials suffice to keep the flame alive for some time; but as no fresh fuel, no affirmations, no positive thought and faith are added, the fire is bound to burn low and finally to go out, like volcanic craters which once emitted a bright flame, but are now cold and without light. The mission of the radical teacher is not only to lead us out of Egypt and the thraldom of Pharaoh's rule, but to part the Red Sea, and carry us through the desert of doubt and darkness into a better land, the land of freedom and light.

Nor is the Ethical movement a mere annex to the church. Nay, it is a new church; the church of conscience, as opposed to the church of creed; the church of holy action, as opposed to the church of speculation; the Church of the Spirit, founded on the Ethical basis of Jesus and the apostle James, and all the Hebrew, Hindoo and Greek prophets of righteousness; inviting to her communion the truth-loving people of the whole world: Epictetus, Socrates, Antoninus, and Spinoza, as well as Paul, Augustine and Bernard.

If to thousands the church has ceased to be edifying, it is because its major key note is still theological, not ethical. When earnest minds turn to the church for inspiration, for a lift of the spirit, they are confronted with a "set of doctrines," out of touch at every point with science and progress, and what is more, with the moral nature of man, to which they must *at least appear* to give their assent. Yet this demoralizing atmophere of dissimulation is but one of the causes which is hastening the disintegration of the church. Another cause is the unending quarrel and babel of theological controversy. The fear of heresy, and the antagonism to original thought keep the theological world in constant tumult. It is no wonder that people grow weary of this perpetual wrangle of the contestants, tossing on their spears now this, and now that dogma of the church. The beautiful flower of virtue finds neither freedom nor sympathy to grow and extend its healing branches. Another cause, is the narrowness of the theological fellowship; it claims the exclusive monopoly of truth; it thinks that the water of life flows only through its own pipes; other bibles are spurious; other gods are idols; other prophets are impostors. What would we think of a man who thought he could empty the ocean into his thimble, or hold the universe on the point of a pin! It is more pitiable to think that the "thirty-nine articles," or the Westminster Catechism, has sounded the whole gamut of truth; that any one teacher could comprehend all and say all; and that in any one book is reflected the infinite firmament of light and thought. It is this illiberality which has es-



M. M. MANGASARIAN,

born in 1859. Lecturer of the Society of Ethical Culture of Chicago; graduate of Roberts' College and of the theological course of Princeton University.

tranged from the church some of the best men and women. Another cause is the cowardice of the established religious institutions to grapple with the problems of the hour. The pulpit is devoted to doctrine; the people are asking for religion. We live in a practical age. Questions of right and wrong, of poverty and crime; the industrial problems, the economic conditions, are uppermost in our day. In the light of the momentous questions of every day life—questions of capital and labor, education and government, liberty and law, philanthropy and justice—the puzzling queries of theology appear barren. We want a religion that shall throw light upon the meaning of life, that shall clothe the will with power to do right.

Men are breaking the traditions of the past, and are building for themselves a new church, the Church of the Moral Life.

What and where is this moral church? The true church is not the place enclosed by walls, and roofed by a dome; not where a man appears in a long gown; not where solemn hymns and "te deums" are chanted; but where truth and justice are exalted; where man proves loyal to conscience; where he lays down his life for humanity. The true church is where sincerity maintains its foothold amid the hypocrisy of the world; where beautiful simplicity resists the enervating shows and luxuries of the world; where purity of heart and chastity of act shine with undiminished lustre in the midst of moral uncleanness and licentiousness; where independence of spirit refuses to cringe and flatter; where temperance, and truthful-

ness, and fidelity, and sacrifice, and love, win the battle over intemperance, knavery, falsehood, selfishness and hatred. The true church was not where John Calvin, in a black gown, rose to read from the sacred scriptures, and with clasped hands and closed eyes, said, "Lord, Lord;" but where Servitus, aged, bent with suffering, stood in the midst of the flames kindled by Calivinism, and died a martyr. The true church was not where the Southern and Northern divines quoted Abraham, and Moses, and Paul, to prove human slavery; but where John Brown shed his blood for human liberty. Not where, the morning after Saint Bartholomew's massacre, the bells chimed, and priests poured forth their praise and prayer; but in the blood-stained streets of Paris, where thousands preferred death to a faithless and cowardly compromise.

Where is the true church? Not in the Amsterdam Synagogue, where in the presence of the sacred Law, the Rabbis anathematized with awful curses, one of the sweetest and saintliest of men; but in the small, dingy attic where Benedict Spinoza leaning over a table was grinding optical glasses for his daily living, rather than accept the gold offered to him by orthodox Jews and princes, as a price for his conscience.

Where is the true church? Not where the consecrated bishop stands, "his ears stuffed with cotton so that he would not hear the sighs of the bondmen;" but where the Salvation Army lassie descends the stairs of sin to soothe and succor the children of misery, unmindful of the sneer and jeer of the rabble,

gnashing on her with their teeth. Talk to her about sacrifice, she answers, "It is not sacrifice, it is joy." "You will kill yourself in these damp gutters." She answers, "Some one must be killed before the victory's is won."

It is within the reach of us all to make our lives religious in this high and broad sense. Unto few it is given to shine, but unto all it is given to be and to do. I rejoice to think that there are many men and women who quietly and sweetly go about in the spirit of pure religion, winning battles, saving the lost, smoothing the pillow of suffering, wiping the tear from the eyelid of sorrow, co-operating with justice and humanity, sympathizing with the weak in their struggle against the strong, with the oppressed against the oppressor, with the fatherless and the widow against the robbers of humanity, "whose path in life is wet with orphan's tears," and with their "mild effulgence urge man's search to vaster issues." If we had eyes to see, we could read their names written in star type over our heads.

If we had more of this spirit, more of the sermon on the mount, and the ethical beatitudes, and less "stained windows and high priced exclusiveness and cathedral habits and perspectives borrowed from abroad," less ecclesiasticism and theology, which often sap the very sources of spiritual life, there would be more of "pure religion" in society. A moral famine is upon the people because the salt has lost its savor.

What does an Ethical religion teach concerning God and immortality? It would not be true to say that these world problems, which have occupied the

brain and breast of humanity from time immemorial, do not interest us. Questions of God and immortality are not purely theological or philosophical. God and the "dread mystic ought" are ethically of the same nature. To the woman of Samaria Jesus said, "God is spirit," the spirit of goodness, of love, of truth and justice, "and they that worship him must worship him in spirit and truth." I am carried away by the beauty and breadth of these words. Here is a conception which identifies God "with science, with beauty, and with joy." It would be a waste of moral energy to endeavor to clothe any other word in the human vocabulary with the ethical power which has grown about this word God. To the scientist, the philosopher, the poet, the word God is indispensable. There is no reason why the Ethical preacher should not make the same moral use of this great word; it is the word that has made all the ages, in all lands, to *look up*. In the same way the thought of immortality as a horizon cannot be shut out from this platform. Immortality is the consummate flower of morality. To love the good and to live the true with enthusiasm is to hope for eternal life. The purest and highest love, whether it be of child, of mother, of friend, or of a cause, looks beyond the grave. What is the destiny of man? What are we here for? Surrounded by impenetrable mysteries, unable to understand, yet longing to grasp the secret of life and death, we put forth trembling hands, and with stammering lips, ask, Whence? Whither? The grandest answer to these universal cravings of the spirit is found in the words God and

Immortality. The answer is open to philosophical and scientific objections; it does not do away with all doubt, notwithstanding it is the largest and best answer that has been given. The Ethical Society, if my judgment be correct, is more in sympathy with the theistic than with the atheistic philosophy. I hold that the world moves according to some mora plan, and that "what is excellent is permanent," as Emerson puts it. Of the origin of things, of the primordial atom, of the First Cause, Darwin and Saint Paul can tell us no more than the barbarian. There we must introduce metaphysics. God and immortality, whatever their scientific merit, have been of incalculable service to morality; the thought of God and immortality has been the inspiration of legions of heroic men and women, who, by their living have elevated the standards of ethical excellence We cannot say that atheism in itself has been a moral power; there have been atheists, however, who lived brave and pure lives. But weighing the two ideas, we, who are interested in everything "that makes for righteousness," gladly acknowledge the superior worth of the theistic philosophy. To preach with power the love of the absolute good, the pursuit of the eternal ideal of perfection, I must have a background of infinity. I must have absolute time wherein to realize the absolute good; I must feel in my pulse the infinite, the eternal, in order to speak with power of even the commonest things of life. The theory of annihilation is too ragged and wretched to satisfy the quenchless aspiration of man; to hope for the best and the highest is one of the unmistak-

able evidences of a truly moral life. Enthusiasm for morality changes the perspective of human destiny. I pity the head and heart of the man who does not care whether the world is rushing toward the edge of a frightful precipice to be plunged into eternal darkness, or whether, supported and directed by the thought and love of mankind, it is swinging toward the heights of eternal beauty and light.

But God and immortality are not dogmas with us. It is the function of an Ethical Society above all and over all, to deepen and broaden the moral life, to vivify the soul and summon it to sit in judgment over the daily actions of our life. The chief concern of this platform, which I will now endeavor to show, is to teach a pure religion, the two cardinal tenets of which are charity and purity.

The fundamental reform, therefore, for which the Ethical religion stands, is not theological or philosophical. The doctrine that there is something better than goodness, something of more worth to the individual and to the community than righteousness, is the basic principle of orthodox religion.

Wipe out entirely the idea that a man can be saved by dogma, and in its place preach the eternal truth that a man is saved by his character. This reform, however, will not come through the theologians; they are too much interested in their "isms;" it will not come through the scientists; they are too much absorbed with phenomena, and often take facts for truth. The clergy have confounded religion with opinion. Let the enlightened laity make of religion the principle of unity, cementing and combining all

the powers of humanity for moral action. Only a few months ago in France, M. Desjardin organized a society under the name of "L'Union pour L'Action Morale." It is the declared purpose of this Society to push to the front the things which unite men, and keep in the background the things which inspire antagonism and division. Not controversy, but action, is its aim. This is the principle of the Ethical movement; to build a platform on which all men and women, all thinkers and toilers, whatever their theological or philosophical creed, may stand hand in hand and co-operate for the enthronement of Truth and Right.

An Ethical religion is just what its name implies. To all who feel that there is a real contradiction between their deepest convictions and the "standards" of the religious communion to which they belong; to all who believe that it is morally hurtful to profess one thing and to hold to another, or even indirectly to permit others to think that they profess and believe that which in reality they do not; to all who regard it a matter of conscience to seek a fellowship wherein they may cultivate the highest moral and spiritual interests, without giving even so much as a nominal assent to any dogmas; in one word, to all who hold that the Ethical element is the heart of religion, this Society offers a home.

It is a glorious privilege to be a member of a movement fraught with such prophetic possibilities. They who have been touched by its spirit cannot remain indifferent. Indifference is born of ignorance. It is not possible to know the truth and not to love it

and to love it and not to live it. To be a genuine member of an Ethical fellowship is to be a missionary. To you who have lost all intellectual sympathy with the popular creeds, the Ethical fellowship is a positive help. You cannot do without this inspiration. This is the moral sieve which shall shake the gold of the past and the present into your and your children's lap. The living voice of the teacher calling you away from the influence of the earth to visions of the ideal, is an indispensable factor in your mental and spiritual progress. It does more than can be estimated in figures to keep alive the moral flame in the breast of mankind.

Oh! how I wish all liberal thinkers who have drifted from the beaten tracks, and who are strong enough to break the ball and chain around the ankle, and move with freer step, would come and put their heart in this cause. Radicalism needs a new birth. It has been living too long on husks. The man who shall succeed in organizing the radical forces, and inspire them with enthusiasm and the missionary spirit, will reap a magnificent harvest.

If it be a glorious privilege to belong to such a free and progressive fellowship, how much more responsible to be one of its teachers! The mental and moral qualifications of an Ethical teacher should be of the highest nature. There is no vocation in life more sacred. To be able to open men's eyes to the high meaning of life; to dispel doubt and fear, and convert hesitation and indifference into hope and enthusiasm; to be able to support the weak from falling, and to lift the fallen from the ground; to be able

to lead and nurture with truth and goodness with freedom and light, hundreds, and through these hundreds, thousands; to be able to mould and shape character into strength and beauty; aye, to have power over the will, and change it and direct it—what is there comparable in utility and sublimity to the task of the teacher. It is in order to procure the largest results that we say to one man, let your whole time and energies be devoted to study, keep abreast of the best thought of the day, learn from the leading scientists, philosophers, and scholars of the age, and walk hand in hand with the philanthropists, reformers and the toilers for humanity. In your Sunday discourse give us the music and poetry of all the spiritual heavens. Read to us the lessons of life, not from parchment or ancient document or dust-worn book, but from the depths of your own soul. Cultivate your knowledge of human nature, understand the "keys and stops" of our humanity, preach to us about the duty "the simple but eternal ought." Do not mind our feelings but speak thou to the best within us; stir up the noble longings of our souls; fan into blaze the sparks of love in our bosom; chastise us for our vices; "shame us for our wrong-doings, the jealousies, envies, deceits, and frauds of our conduct," and be to us the Bread of Life. In doubt and darkness show us the light; in trouble be to us a faithful friend; in sorrow and suffering let us lean upon thine arm and draw from thy heart; in death let us have the joy and solace of thy presence, and let your high ideas tint our horizon with hope.

The Ethical Society, in order to be worthy of the

high hopes of its supporters, must engage in the combat against intemperance, which, like a vampire, devastates the fields which we cultivate and sow with good seed; against all dishonesty in business; against oppression of the weak by the strong in all its multitudinous forms; against the spirit of gambling; against the social evil and the impurity of private conduct against the prostitution of public office into private profit; against injustice in all the relations of life; against the grabbing, grasping demon of monopoly; against the enervating luxuries, the love of display in dress and ornaments, the selfish gratification of the appetites, the indifference to all high ideals, and the hypocrisy that is satisfied with mere appearances, in one word, against all the organized, established, *living* sins of the people. With a firm but kindly hand, let us expose the wounds and sores of our modern society. It is not denunciation, not intemperate effusions of wrath, but careful study of the nature and causes of the diseases that will help us to suggest and propose hopeful remedies. Let us become missionaries, filling the wilderness with the echo of our voice, "Repent ye, for the New Day is at hand."

Let us re-consecrate ourselves this morning in the spirit of freedom and unity. A new age is upon us.

The fields are white with the harvest, and from the ends of the earth men call us to deliver their land from error's chain. We are stewards of the new and better thought, but our stewardship will be taken away from us, and we shall lose our place as pioneers and prophets of the faith that maketh free, if we prove faithless to our high calling. Organize, there-

fore under the banner of truth and march forward to give the world a religion that shall be without intolerance, wherein not reasoning but *reason* shall take the place of blind faith, wherein not moralism but morality the hunger and thirst for righteousness shall take the place of dogma.

## STATEMENT CONCERNING THE ETHICAL SOCIETY.

The general aim of the Ethical movement is to cultivate a living sympathy with goodness and truth; to teach "pure religion" which is the conscious fidelity to the highest goodness and purity we know; a fidelity which becomes an aspiration, an aspiration which makes for progress in the moral life.

We recognize the truth that the well-being of the State in which our interests are so vitally concerned, must consist in the well doing of its individual members. Therefore we deem it to be our highest duty so to cultivate our facilities and order our lives that we may instruct others in every good way, both by example and precept, and thus, while securing our own happiness, render the highest and best service possible to the State and to our fellow-man.

We consider just and rational views of our own relation to the Universe in which we are placed to be obviously essential to the proper comprehension of our duty. Where the mental vision is clouded with mists of superstition, no clear conceptions of duty are attainable. Speculative philosophy and dogmatic theology, therefore, should be tested by the teachings of science, reason and conscience, and stand or fall by them.

The forms of dogmatic belief currently taught have ceased to command our intellectual assent or satisfy our moral needs. They obstruct the development both of mind and heart. To find a truer philosophy of life

and a larger ideal of duty is one of the tasks we set before us.

As there are general laws governing physical life upon our obedience to which our physical health is dependent, so there are laws as yet but imperfectly understood, underlying our moral and intellectual life, on which our moral and intellectual well-being depends. The study of these laws is of the highest importance, both for the well-ordering of our own lives and for enabling us to give others, especially our children, all possible aid in shaping their lives to noble ends.

Having constantly before us the spectacle of debasement and misery resulting from the violation of these laws, often through ignorance, and realizing how inadequate the methods heretofore employed to cure these evils have been, as shown by the results, we feel that a sacred duty rests upon us, while we seek to correct our own lives in whatever may be amiss, to do all within our power to raise our less fortunate fellowmen out of the sorrowful conditions into which they have fallen.

No subscription or assent to any formula of faith, belief or creed shall be required as a qualification for membership, but members in joining shall be understood to give general assent to the statement of principles adopted by this society, and to express a purpose to lead an upright life.

The first lecturer and the author of the Ethical Movement was Prof. Felix Adler of New York. The society was formed in New York City in 1876, and in Chicago in 1883.

Mr. Mangasarian became lecturer for the Chicago society in February, 1892. In 1887 the "Union of the Societies for Ethical Culture" was formed. The Constitution of the Union declares that the aim of the Ethical Movement is to elevate the moral life of its members and that of the community. There are strong societies in all the large cities of the United States and Europe. They maintain Sunday schools for ethical education and otherwise maintain their association and societies on the general plan of the churches, each

lecturer being responsible for his views only to his society. A regular text book of ethics is used in the Sunday school with special references to all great literature as the Bible, Virgil, Dante, Homer, Milton and Shakespeare.

## CHAPTER XIX

## ULTIMATE RELIGION

Dr. Hugenholtz spoke as follows:

Amid those who have prepared the way for this parliament I may point with pride at this Holland Confederation of Protestants, whose single aim, according to its constitution, is and already has been for more than twenty years to promote the free development "of the religious life within the churches and beyond," without any other dogmatic or denominational addition. Our Protestanten bond, therefore, must hail with enthusiasm this fullness of the times. Its delegate must feel at home amid these thousands, all of them members of the same confederation, all of them, or nearly all of them, promoters of the free development of the religious life.

And now, how shall this aim be reached? What will, what must be the result of the parliament? I trust it will be this, that henceforth there shall be put a stop to the mutual rivalry of the various religions in order to show that our religion, if not the only good and true one, still must be considered as the best of all. Religion is in such a way influenced by climate, race, and tradition that what is the best for one cannot at the same degree satisfy the wants of another.

No, there is better rivalry promising greater and surer success. Let all of us rival in this way, who

of us can best and soonest live up to the highest demands of his religion, who of us first can overcome the sad difference between creed and deed, between his professed and his applied religion?

And whenever we discover—as in these days we could many times—whenever we discover in each other's religion something that is lacking or less developed in ours, let us try to also aim that precious good in thus to enrich our own religion with the spiritual pleasures found elsewhere.

This indeed will be to promote the free, the unprejudiced development of the religious life, by which, if all of us are thus advancing along our different lines, at the end we will meet each other on the heights, when the consciousness of being near to God will fill all his children with everlasting joy.

## MAN ALONE BUILDS ALTARS.

"The leading thought of to-day" remarked Dr. Barrows "is ultimate and universal religion and surely if any one has a right to speak of that it is a representative of the Hebrew race Dr. Emil Hirsch of Chicago who calls himself, and he is, a thorough American. He represents a people whose contributions to the religion of the world are certainly greater than those of any other nation and I have great pleasure in introducing Dr. Hirsch to this parliament." Dr. Hirsch was received with loud applause and spoke in part as follows:

The domain of religion is co-extensive with the confines of humanity. For man is by nature not only, as Aristotle puts the case, the political; he is clearly the religious creature. Religion is one of the natural

functions of the human soul; it is one of the natural conditions of human as distinct from mere animal life. To this proposition ethnology and sociology both give abundant and indisputable testimony. Man alone in the wide sweep of creation builds altars. And wherever man may tent there will curve upward the burning incense of his sacrifice or the sweeter perfume of his aspirations after the better, the diviner light. However rude the form of his social organization, or however refined and complex, religion will always be found among the decisive influences which, rounding out individual existence, lift it into significance for and under the stronger current of social relations. Climatic and historical accidents may modify the action of this energy. But it is vital under every sky and quick under all temporal conjunctures. A man without religion is not normal.

Religion may in very truth be said to be universal Nevertheless time has not yet evolved the universal religion. This is still one of the blessings to come. There are religious systems which pretend to universality. And who would deny that Buddhism, Christianity, and Islamism present some of the characteristic elements of the universal faith that is to rise? In its ideas and ideals the religion of the prophets, notably those of the Babylonian exile, must also be credited with the larger possibilities.

Religion universal will be a potent factor in redeeming society from the bondage of selfishness. For it is this religion which teaches that every man is every man's brother. "As you have done for the least among these you have done for me," will become a guiding principle of human conduct in all the relations of life. Then men will learn to appreciate the hideousness of Cain's plea, "Am I my brother's keeper?" No longer

will be tolerated the double standard of morality, one for the church and Sunday, and another for business and weekdays. Not as now will be heard the cynic insistence that business is business, as something with which the Decalogue or the Sermon on the Mount stands in no direct relation. Religion will on the contrary penetrate into all the relations of society. No longer will men be rated as so many dead hands to be bought at the lowest possible cost in accordance with the law of supply and demand that cannot stop to take into account the humanity of the possessor of those hands.

What about death and the life hereafter? The religion universal will not dim the hope which has been man's since the first days of his stay on earth. But it will be most emphatic in winning men to the conviction that a life worthily spent here on earth is the best preparation for meeting our maker in the next.

The universal religion of the future will be impatient of those men who claim the right to be saved for some act of theirs or a faith which makes them anxious alone for their individual salvation while they do not stir a foot or lift a hand to save the rest of humanity from hunger and wretchedness in the cool assurance that this life is a free race of untrammeled competitors in which, by some mysterious will of providence, the devil takes the hindmost—whose creed in other words is that to get there first is the sum total of a truly religious life.

The universal religion, which, in the fullness of time, will gather into one community all the sons of Adam, will not palisade its sacred precincts by the stakes of a creed. Will it for this be Godless? Ah, no. The coming man will not be ready to resign the crown of his glory, which is his by virtue of his feeling himself

the son of God. He will not subscribe to the most dogmatic of all dogmatic statements that the world which sweeps around him in such sublime harmony and order is the fortuitous work of chance. He will not extinguish the light of his own higher life by shutting his eyes to the telling indications of purpose in history, a purpose which therefore he may also predicate into nature. But he will be modest. Can man by searching find out God? asks the old Hebrew poet. And the ages are vocal with the reply, a stinging rebuke to all creed builders, that he cannot. Man grows into the knowledge of God as the ages roll on. But never will he command that abundance of light which will reveal before his bleared eye the full vision of the Godhead. The universal religion will teach men to find God in their own heart. Having found him there there will be no difficulty to find him in nature, whatever our scientific theories may be. God's face no mortal may see, but as he passes before our eyes we will detect his marvels and will hear his proclamation as did Moses of old on the lonely rock. We then will once more learn that God is not in the tempest and not in the fire, but in the still small voice.

## SEEKING UNITY IN HUMAN RACE.

The Rev. Dr. William R. Alger of New York was introduced to speak on the only possible method of religious unification of the human race. The distinguished logician dealt with this prime object of the Parliament of Religions, and among other things said:

Let us see what the unification of the human race would be in general. If we seek unity we must begin with that which offers the least resistance to unity!

The first form of partial unification of the human race is the esthetic unification. By that I mean the establishment of a universal code of good manners, that all persons shall treat each other with kindness and justice and respect in their behavior. That is the beginning of the unification of the human race. There is self-love, which would interpose the slightest resistance, so that is the first step.

The second step is the scientific unification of the human race. That has already established itself to a great extent. There is but one chemistry, but one mathematics, one physiology, and so on with all the sciences, whether botany, whether geography, or astronomy. Science is established and unifies the human race. Then the third partial form of unification after the esthetic and the scientific is the ethical. Just in proportion as conscience becomes purified and enlightened, it sees things all alike, it interprets duty harmoniously. Then the fourth form of unification, partial form, is the political unification of the human race.

Then the fifth partial form of the codification of the human race will be the commercial and social, the free circulation of all the component items of humanity through the whole of humanity.

Now we come to our point. There are three unity, if I may so speak, unification of the whole race, for which seven is whole, the whole made up of six preceding distinctions. Now the seventh is a trinity. Let us see what are the three. We have the philosophical unification and the theological unification, and the unity of those is the religious unification.

The great obstacle to the religious unification of the human race is the irreligious always associated and often identified with the religious. There are three

great specifications of that. First, hatred is made a religion. Then, in the second place, not only do they have hatred but they have bigotry. Then, in the third place, the priesthoods, from the Pope and the Cardinals down to the humblest priest of the pettiest sects, are generally their leaders, their heresy hunters, and dictatorial leaders are all cosmic men, not divine. They seek power instead of service. Instead of serving humanity, they undertake to govern humanity, and there is an impersonal and awful arrogance in religious pride, which is the worst form of pride that there is.

We find in all these particulars that it is most encouraging for us to see that what I say represents the great drift of our age; and in an unparalleled degree the meaning and drifting of this World's Parliament of Religions—all these tendencies are moving in the right direction. We only want to unify them and accelerate them. The next point is that we must put the preponderating emphasis, without any division, on the ethical aspects of religion instead of on the speculative. Formerly it was just the other way. We are rapidly coming to that.

## FOR OVERTHROW OF CREEDISM.

The Rev. Dr. John Duke McFaden of Carleton, Neb., was introduced and spoke in part as follows:

In working for the world's salvation we are to work for the overthrow of creedism. The religious world is divided because of creeds and not because of God, theories and opinions are made substitutes for truth. The substitutes are relied on and the truth is left in the background. The prophet's staff could not put new life into the dead boy—the man of God must touch and breathe in him, and human creeds, cannot

give life to the dying race of men—God himself must touch and heal and save.

The pulpits and churches and organizations must be linked for the work of saving from crime and violence. The same writer in his vision saw united the figure having the face of a man, of a lion, of an eagle, and of an ox—united for God's work. He teaches the union of different forces for a great object. I believe that God wants the union of America, and Europe, and Asia, and Africa. Union for salvation. For the lifting up of humanity. For this purpose God made all nations of one blood, and for this purpose the Master prayed, and that prayer God will answer through all who do his will.

In working for this wonderful object let us keep in view the fact that there will be held another Parliament of Religions in that great city, the new Jerusalem, with its jasper walls and gates of pearl, its streets of gold and rainbow-gilded throne, its tree of life and river clear as crystal, its sea of glass mingled with fire and wonders untold. The angelic and redeemed hosts of heaven with those who come from the North, and the South, and the East, and the West shall form a parliament where the union shall be eternal, for here is the fullness of joy and pleasures forever more. Between that parliament and this there is a gateway. On the arch are the letters D—E—A—T—H. Through that gateway we must pass, and if we develop character until we reach the arch we may interpret the letters. D stands for disciple; E, enter; A, and; T, travel; and H, heavenward. Death, to the Christian means disciple enter and travel heavenward.

## WORSHIP OF GOD IN MAN.

Elizabeth Stanton said:

As we have not yet reached the ultimatum of relig-

ious faith it may be legitimate to ask, What will the next step be? As we are all alike interested in the trend of religious thought no one should feel aggrieved in hearing his creed fairly analyzed or in listening to speculations as to something better in the near future. As I read the signs of the times, I think the next form of religion will be the "religion of humanity," in which men and women will worship what they see of the divine in each other; the virtues, the beatitudes, the possibilities ascribed to deity, reflected in mortal beings.

The reconciliation of man to his brother is a more practical religion than that of man to his father and the process is more easily understood. The word religion means to bind again, to unite those who have been separated, to harmonize those who have been in antagonism. Thus far the attitude of man to man has been hostile—ever in competition, trying to overreach and enslave each other. With hope we behold the dawn of the new day in the general wakening to the needs of the laboring masses. We hail the work of the Salvation Army, the King's Daughters, the kindergarten and ragged schools for children of the poor, the university settlements, etc. All these, added to our innumerable charities, show that the trend of t ought is setting in the right direction for the health, happiness and education of the lowest classes of humanity.

## MRS. JULIA WARD HOWE.

"As we have attended the sessions of this glorious parliament," said Rev. George Dana Boardman, of Philadelphia, who assumed the chair during the temporary absence of Dr. Barrows, "we would fain have

sung that effusion of the American poetess: 'Mine eyes have seen the glory of the coming of the Lord.' It will be our pleasure now to listen for ten minutes to Mrs. Julia Ward Howe, author of the 'Battle Hymn of Freedom.'"

Mrs. Howe, who was received with loud applause and the Chatauqua salute, spoke as follows:

I only hope you may be able not only to listen, but also to hear me. Your charity must multiply my small voice and do some such miracle as was done when the loaves and fishes fed the multitude in the ancient time which has just been spoken of. I have been listening to what our much honored friend (Professor Wilkinson) has said, and yet, before I say anything on my own account, I want to take the word Christianity back to Christ himself, back to that mighty heart whose pulse seems to throb through the world to-day, that endless fountain of charity, out of which I believe has come all true progress and all civilization that deserves the name. As a woman, I do not wish to dwell upon any trait of exclusiveness in the latter which belong to a time when such exclusiveness perhaps could not be helped, and which may have been put in where it was not expressed. [Applause.] I go back to that great spirit which contemplated a sacrifice for the whole of humanity. That sacrifice is not one of exclusion, but of an infinite and endless and joyous inclusion. [Great applause.] And I thank God for it.

### VOYAGE INTO THOUGHT.

I have turned my back to-day upon the great show in Jackson Park in order to see a greater spectacle here. The daring voyage of Columbus across an un-

known sea we all remember with deep gratitude. All that we have done and all that we are now doing is not too much to do honor to the loyalty and courage of that one inspired man. But the voyages of so many valorous souls into the unknown infinite of thought, into the deep questions of the soul between men and God—oh, what a voyage is that! O, what a sea to sail! And I thought, coming to this parliament of religions, we shall have found a port at last; after many wanderings we shall have come to the one great harbor where all the fleets can ride, where all the banners can be displayed, and on each banner will be written, so bright that it will efface the herald's blazon, these words that Paul uttered in Athens, "to the unknown God;" to the God who is not unknown because we doubt him, not unknown because we do not feel that he is the life of our life, the soul of our soul, the light of the world in which we live and move, but because he, being infinite, transcends our powers, and all humanity, speaking from every standpoint, saying all it can, and all that it knows, cannot say that it knows him. [Great applause.]

### HOPE FOR PRACTICAL UNION.

I hoped and still hope that from this parliament something very positive in the way of agreement and of practical action will come forth. It has certainly been very edifying. My limited strength has not allowed me to attend here very much, but I know and we all know the drift of what has been going on here. It has been extremely edifying to hear of the good theories of duty and morality and piety which the various religions advocate. I will put them all on one basis, Christian and Jewish and ethnic, which they all pro-

mulgate to mankind. But what I think we want now to do is to inquire why the practice of all nations, our own as well as any other, is so much at variance with these noble precepts? [Applause.] These great founders of religion have made the true sacrifice. They have taken a noble human life, full of every human longing and passion and power and aspiration, and they have taken it all to try and find out something about this question of what God meant man to be and does mean him to be. But while they have made this great sacrifice, how is it with the multitude of us? Are we making any sacrifice at all? We think it was very well that those heroic spirits should study, should agonize and bleed for us. But what do we do?

Now, it seems to me very important that from this parliament should go forth a fundamental agreement as to what is religion and as to what is not religion. I need not stand here to repeat any definition of what religion is. I think you will all say that it is aspiration, the pursuit of the divine in the human; the sacrifice of everything to duty for the sake of God and of humanity and of our own individual dignity. What is it that passes for religion? In some countries magic passes for religion, and that is one thing I wish, in view particularly of the ethnic faiths, could be made very prominent—that religion is not magic. I am very sure that in many countries it is supposed to be so. You do something that will bring you good luck. It is for the interests of the priesthood to cherish that idea. Of course the idea of advantage in this life and in another life is very strong, and rightly very strong in all human breasts. Therefore, it is for the advantage of the priesthoods to make it to be supposed that they have in their possession certain tricks, certain charms, which will give you either some partic-

ular gift or prosperity in this world or possibly the privilege of immortal happiness. Now, this is not religion. This is most mischievous irreligion, and I think this parliament should say, once for all, that the name of God and the names of his saints are not things to conjure with. [Great applause.]

### THINGS NOT RELIGIOUS.

Europe to-day is afflicted with a terrible scourge. Europe, and, I think, other continents. This scourge is generated by a pilgrimage which pious Mohammedans—there may be some present—are led to suppose is for the benefit of their souls. They go to a spot which tney consider sacred; they die; they perish by thousands; their animals perish; a terrible atmosphere is generated which flies all over the globe, and we do not know how soon this pestilence will reach us. It seems to me that we, at this parliament of religions, can ask any who represent that religion here to say that this pilgrimage is not religion; a pilgrimage which poisons whole continents and sweeps away men women and children by thousands has nothing to do with religion at all. [Great applause.] It would be for the benefit of the whole world if we could take that stand.

Then I may say another thing. I think nothing is religion which puts one individual absolutely above others, and surely nothing is religion which puts one sex above another. [Applause.] Religion is primarily our relation to the Supreme, to God himself. It is for him to judge; it is for him to say where we belong, who is highest and who is not; of that we know nothing. And any religion which will sacrifice a certain set of human beings for the enjoyment or aggrandizement

or advantage of another is no religion. It is a thing which may be allowed, but it is against true religion. Any religion which sacrifices women to the brutality of men is no religion.

From this parliament let some valorous, new, strong and courageous influence go forth, and let us have here an agreement of all faiths for one good end, for one good thing—really for the glory of God, really for the salvation of humanity from all that is low and animal and unworthy and undivine. [Great applause.]

## REV. OLYMPIA BROWN.

### HOPE OF THE RACE IN MOTHERHOOD.

She said:

It is a significant and encouraging sign that in this great parliament of religions so much time is given to practical questions, such as are suggested by intemperance, crime, the subordination of woman and other subjects of a similar character. The practical applications of religion are to-day of more importance than philosophical speculation. All the religions of the world are here, not to wrangle over the theological differences or forms or modes of worship, but to join hands in one grand heroic effort for the uplifting of humanity.

We live in an humanitarian age when religionists and theologians are asking, not so much, how best to secure an interest in the real estate of the Eternal City, as how they may make this earth habitable for God's children. Not how they may appease the wrath of an offended deity and purchase their own personal salvation hereafter, but how they can bless their fellowmen, here and now. "If ye love not your brother whom

ye have seen how can ye love God whom ye have not seen?"

The cause and cure of crime is one of the most important questions that can engage the attention of theologian, philanthropist or statesman. In the complex society of modern times, crimes are multiplied, appearing in new forms and disguised and concealed by the methods which our larger knowledge and many inventions make possible.

### TAINTS OF INHERITANCE.

A few years ago public attention was called to a widely circulated pamphlet which gave a history of the Jukes family, which for generations had been characterized by acts of lawlessness and crime: the taint seemed to extend to every ramification of the family, the awful record showing that out of many hundreds, only one or two had escaped idiocy or criminality.

The story of Margaret, the mother of criminals, is familiar to all. Margaret was a poor, neglected, ignorant inmate of the almshouse in one of the counties in New York State, her progeny were found in the poor-houses and jails of that region for generations.

In a recent report of one of our great reformatories, the superintendent says: "The investigations and experience of the past year have served to strengthen the opinion that physical degeneracy is a common cause of criminal conduct," which statement confirms the theory that in the majority of cases the criminal is a man badly born. So true is it that in all the relations of life men are dependent upon other men, and each one is interested to have everybody else do right, especially his own ancestors.

Dipsomania is now almost universally recognized as an inheritance from the drinking habits of the past,

and all the evil passions of men bear fruitage in after generations in various forms of crime.

### INHERITED MURDEROUS TENDENCIES.

Recently a man escaped from one of our state prisons by killing two of his guards; he had been charged with matricide and was convicted of murder committed in the most cruel and brutal manner and without any apparent motive. The crime attracted much attention from the fact that he had been reared with great care and tenderness by wise and good parents. At the time of his trial it was shown that the woman he had killed was not, as he had supposed, his own mother, but that his reputed parents had adopted him as an infant in a distant part of the country and had reared and educated him as their own child. Little was learned concerning his parentage except that his father was a murderer. Thus, in spite of education and circumstances the inherent tendency to murder asserted itself and the crime of the father was repeated again in the son.

This is but one instance, but it is the type of many that are familiar to students of this subject, all showing that the criminal is often the victim of the mistakes, the evil passions, the crimes of those who went before. As the drinking habit results, in after generations, in epilepsy, insanity and various forms of nervous disease, so other evil passions reappear in different guises and give birth to a great variety of crimes. What can we do to check this great tide of criminality which perpetuates itself thus from generation to generation, gathering ever new strength and force with time. How stop this supply of criminals?

### MEN MUST BE BETTER BORN.

There is but one answer, men must be better born,

and that means that they must have better mothers. We are learning that not only the sins of the fathers, but the mistakes and unfortunate conditions of the mothers, bear terrible fruitage, even to the third and fourth generation. God has intrusted the mother with the awful responsibility of giving the first direction to human character.

In the long months which precede the birth of the young spirit what communion of angels may elevate and inspire her soul, thus giving the promise of the advent of a heavenly messenger who should proclaim peace on earth, good will to men! Or what demons of pride, avarice, jealousy may preside over the development of the new life, sending forth upon earth an avenger, to lift his hand against every man, to blast the joys of life and to weigh like an incubus upon society! Woman becomes thus an architect of human life with all its possibilities of joy or sorrow, of virtue or vice, of victory or defeat, and it was because of this momentous mission that she was not only given joint dominion with man over the earth, but was made to be supreme in the home and in the marriage relation.

Old and New Testament Scriptures alike announce the Divine fiat that man is to leave all things, his father and his mother if need be, and cleave unto his wife. His personal preferences, his ambitions, his business of the world, his early affections, all must be subordinate to this one great object of the marriage relation, the formation of noble human characters; and in this creative realm woman is to rule supreme, she must be the arbiter of the home, that in her Divine work of molding character she may surround herself with such conditions and win to herself such heavenly communions that her children shall indeed be heirs

of God bearing upon their foreheads the stamp of the Divine.

When, in some of our marriage ceremonies, she is required to promise implicit obedience to her lord and master, and in so-called Christian states she is bound by law to work all her lifetime for board and clothes, it is evident that we are not fulfilling the Scriptural law. No wonder the world is cursed with cowards, idiots and criminals, when the mothers of the race are in bondage. Only in an atmosphere of freedom can woman accomplish her grand destiny. Napoleon, on being asked what France most needed, replied, good mothers. What France, America and all lands need is a free motherhood. Helen Gardener well says: "Moral idiots, like Jesse Pomeroy and Reginald Berchall in life, Pecksniffs, Becky Sharps and Fred Harmons in fiction, will continue to cumber the earth as long as conditions continue to breed them." The race is stamped by its mothers, the fountain will not rise higher than its source, men will be no better than the mothers that bear them, and as woman is elevated, her mental vision enlarged and her true dignity established, will her sons go forth armed with a native power to uphold the right, trample out iniquity and overcome the world.

### BATTLE FOR THE RACE.

The battle for womanhood is the battle for the race; upon her dignity of character and position depends the future of humanity. We shall have taken the first and all-important step in doing away with crime and lessening the number of criminals when we have emancipated motherhood. The emancipation of women means society redeemed and humanity saved. With the elevation of women education will become more effective.

Not only will children be better born, but there will be higher ideals, new incentives, and the whole scope of education and reform will be enlarged.

The Universalist Church, which I have the honor to represent, stands for the humanitarian element in religion. It recognizes the fatherhood of God and the brotherhood of man. We believe in a God who has made all things good and beautiful in their time and whose supreme and beneficent law will work out the final victory of the good. We believe that even the poorest, most ill-born, most misdirected human being possesses capabilities of goodness which are in their nature divine and indestructible, and which must at last enable him, by God's grace, to rise above weakness and folly and sin, and to share in the inheritance of eternal life. We believe that love is the potent influence which shall at last win all souls to holinesss and to God; love, exemplified and made effective through the life, the labors, the teachings, the death and resurrection of Jesus Christ, who came to be a propitiation for the sins of the whole world.

### REFORMATION OF THE ERRING.

And, so believing, our church stands for those humane methods of dealing with the criminal, which, while protecting society, shall at the same time seek the reformation of the erring one.

Regarding human life as too sacred a gift to be placed in the hands of human courts, we oppose capital punishment and we make unceasing war upon such kinds of prison discipline as tend to harden and brutalize the criminal.

But while so few people believe in the possible salvation of the erring, while the spirit of true Christian love is still so rare and its intelligent application to

the work of the world so little sought, how can officers be found to fitly manage such institutions and conduct them in the interest of the highest humanity? While our legislatures are still so much imbued by the material and utilitarian spirit of previous ages of selfishness, how secure such laws as shall represent the philanthropy and the sympathy of a truly Christian people? We need, in dealing with these humanitarian questions, the mother's sympathy with her little ones. Mothers, who alone know at what great cost a human life has been given to the world, should help to make the laws which affect the condition and decide the earthly destiny of their children.

### ONLY EFFECTIVE REMEDY FOR CRIME.

Our legislators have been so much occupied with questions of tariff and taxes, of silver and coinage and other pecuniary interests that they have, in a measure, neglected the higher objects of legislation, namely, the development of a redeemed and perfected humanity. When the mothers sit in council those subjects which affect the improvement of society, the protection of the weak, the reformation of the wicked, the education of the youth, the elimination of the unfortunate and dangerous classes, will be made prominent.

As in the sick room it is the mother's tender touch that soothes the child's pain and calls back the glow of health, so in this sin-sick world it must be the loving sympathy of mothers that shall win back the erring and restore them to mental health and moral beauty. It is the glory of Christianity that it has recognized and enthroned womanood.

The great master first revealed himself as the Messiah to a woman. He wrought his first miracle at the command of a woman, and as a recognition of the su-

premacy of motherhood; he revealed the great truths that he came to bring to women, and he sent woman forth to proclaim the risen Lord, and so to-day he commands women to go abroad publishing the Gospel of a world's salvation. And shall men, churches or governments dare longer to prohibit women from obeying the command and fulfilling the Divine decree? All reforms wait for woman's freedom. The only effectual remedy for crime is the enlightenment, independence and freedom of motherhood.

## CHAPTER XX

## LAST WORDS

PARTING OF THE WAYS: PARLIAMENT OF RELIGION AT AN END. WITH SCENES OF FELLOWSHIP UNPRECEDENTED IN HISTORY THE BRETHREN SAY FAREWELL UNDER A BENEDICTION OF PEACE ON EARTH, GOOD WILL TO MEN.

"Peace on earth and good will toward men!"

With these sublime words, pronounced by nearly 5,000 voices, the wonderful parliament of religions dissolved. It was a noble and inspiring scene, that which marked the dispersing of the creeds in the great gray Palace of Art on the shores of Lake Michigan. Never since the confusion of tongues at Babel have so many religions, so many creeds, stood side by side, hand in hand, and almost heart to heart. Never since written history began has varied mankind been so bound about with golden chain's love. The nations of the earth, the creed of Christendom, Buddhist and Baptist, Mohammedan and Methodist, Catholic and Confucian, Brahmin and Unitarian, Shinto and Episcopalian, Presbyterian and pantheist, monotheist and polytheist, representing all shades of thought and conditions of men, at last met together in the common bond of sympathy, humanity and respect. On the great platform of Columbus Hall sat the repre-

sentatives of creeds and sects that in bygone days hated one another with a hatred that knew no moderation.

The last and closing scene of the great parliament of religions is one that will live forever in the memory of those who were fortunate to be spectators. The great hall of Columbus was illuminated by a myriad of lights. Every inch of room was used by the greatest crowd that ever sat within its walls. On the stage, beneath the folds of the flags of all nations, were the representatives of all religions. The dull black and somber raiment of the west only intensified the radiantly contrasted garbs of the oriental priests. All colors, red, yellow, blue, purple, gold and black, were woven in one common woof.

The final session opened as usual by the audience rising and offering the silent prayer, after which the Apollo Club, led by Professor Tomlins, sang Cardinal Newman's hymn, "Lead, Kindly Light."

Rev. John Henry Barrows then introduced the first speaker of the evening, Dr. Alfred Williams Momerie, of England. Then followed the distinguished representatives of the Orient and other foreign countries. Each speaker was limited to five minutes, and, as each one concluded he was escorted to the Hall of Washington, where an overflow meeting was held. The same programme was carried out in the Hall of Washington as in Columbus Hall.

### BENEDICTION AT PARTING.

After all of the speakers had made their farewell remarks, Dr. John Henry Barrows arose, and, lifting his hand, said merely:

The parliament now stands adjourned: Peace on earth and good will towards men.

This refrain was taken up by the Apollo chorus, and, as the great audience moved slowly out of the hall the glad refrain was carried along.

"The demands of the occasion," said Mr. Bonney, "require the utmost possible economy of our time. We shall endeavor to present during the evening a large number of brief speeches rather than a few long ones. Dr. Barrows will now present some of the distinguished guests whom we have entertained during the past three weeks and who have taken such an active part in the world's parliament of religions."

"You are to hear to-night," said Dr. Barrows, stepping to the reading desk, "more than twenty brief speeches and, of course, all words of introduction must be few. The first speaker whom I have the honor to introduce is Dr. Alfred M. Momerie, of London, whom we all knew as a brilliant man, and whom we all have discovered is a very lovable man, and he has come to love the white city, Chicago and the parliament of religions. When he goes back to his native land and stands on London bridge again, and thinks of the world's fair, he will no doubt say: "Though lost to sight, to Momerie dear." [Laughter.]

### THREE THINGS SAID BY DR. MOMERIE.

Dr. Momerie, who received a hearty greeting, spoke as follows:

Before we part I wish to say three things. First of all I want to tender my warmest congratulations to Dr. Barrows. I do not believe there is another man

living who could have carried this congress through and made it such a gigantic success. [Applause.] It needed a head, a heart, an energy, a common sense and a pluck such as I have never known to be united before in a single individual.

During my stay in Chicago it has been my singular good fortune to be received as a guest by the kindest of hosts and the most charming of hostesses, and among the many pleasures of their brilliant and delightful tables one of the greatest has been that I have sat day by day by Dr. Barrows, and day by day I have learned to admire and love him more. [Applause.] In the successes that lie before him in the future I shall always take the keenest interest; but he has already achieved something that will eclipse all. As chairman of this first parliament of religions he has won immortal glory which nothing in the future can diminish, which I fancy nothing in the future can very much augment.

Secondly, I should like to offer my congratulations to the American people. This parliament of religions has been held in the new world. I confess I wish it had been held in the old world, in my own country, and that it had had its origin in my own church. It is the greatest event so far in the history of the world, and it has been held on American soil. I congratuulate the people of America. Their example will be followed in time to come in other countries and by other peoples, but there is one honor which will always be America's—the honor of having led the way. [Applause.] And certainly I should like to offer my congratulations to you, the citizens of Chicago.

### GREATER THAN ALL THE REST.

While our minds are full of the parliament, I cannot

forget the fair. I have seen all the expositions of Europe during the last ten or twelve years and I am sure I do not exaggerate when I say that your exposition is greater than all the rest put together. [Applause.] But your parliament of religions is far greater than your exposition. [Applause.] There have been plenty of expositions before. Yours is the best, but it is a comparatively common thing. The parliament of religions is a new thing in the world. Most people, even those who regarded the idea with pleasure, thought that it was an impossibility. But it has been achieved. Here in this Hall of Columbus vast audiences have assembled day after day, the members of which came from all churches and from all sects and sometimes from no church at all. Here they sat side by side during long—I had almost said weary hours; the hours would have been weary but for their enthusiasm. Here they sat side by side during the long hours of the day listening to doctrines which they had been taught to regard with contempt, listening with respect, with sympathy, with an earnest desire to learn something which would improve their own doctrines.

And here on the platform have sat as brethren the representatives of churches and sects which, during by-gone centuriesh, ated and cursed one another, and scarcely a word has fallen from any of us which could possibly give offense. If occasionally the old Adam did show itself, if occasionally something was said which had been better left unsaid, no harm was done. It only served to kindle into a flame of general and universal enthusiasm your brotherly love. [Applause.] It seemed an impossibility, but here in Chicago the impossible has been realized. You have shown that you do not believe in impossibilities. It could not

have been realized but for you. It could not have been realized without your sympathy and your enthusiasm.

Citizens of Chicago, I congratulate you. If you show yourselves in other things as great as you have shown yourselves in regard to this parliament of religions, most assuredly the time will come when Chicago will be the first city in America, the first city in the world. [Applause.]

## MR. MOZOOMDAR OF THE BRAHMO-SOMAJ.

Dr. Barrows next introduced Rev. P. C. Mozoomdar of the Brahmo-Somaj, who delivered the following address:

BRETHREN OF DIFFERENT FAITHS:—This parliament of religions, this concourse of spirits, is to break up before to-morrow's sun. What lessons have we learned from our incessant labors? Firstly, the charge of materialism, laid against the age in general and against America in particular, is refuted forever. Could these myriads have spent their time, their energy, neglected their business, their pleasures, to be present with us if their spirit had not risen above their material needs or carnal desires? The spirit dominates still over matter and over mankind.

Secondly, the unity of purpose and feeling unmistakably shown in the harmonious proceedings of these seventeen days teaches that men with opposite views, denominations with contradictory principles and histories, can form one congregation, one household, one body, for however short a time, when animated by one spirit. Who is or what is that spirit? It is the spirit of God himself. This unity of man with man is the unity of man with God, and the unity of man with man in God is the kingdom of heaven. When

I came here by the invitation of you, Mr. President, I came with the hope of seeing the object of my life-long faith and labors, viz., the harmony of religions effected. The last public utterance of my leader, Keshub Chunder Sen, made in 1883, in his lecture called "Asia's Message to Europe," was this:

Here will meet the world's representatives, the foremost spirits, the most living hearts, the leading thinkers and devotees of each church, and offer united homage to the kingdom of kings and the Lord of Lords. This central union church is no Utopian fancy, but a veritable reality, whose beginning we see already among the nations of the earth. Already the right wing of each church is pressing forward, and the advanced liberals are drawing near each other under the central banner of the new dispensation.

Believe me, the time is coming when the more liberal of the Catholic and Protestant branches of Christ's church will advance and meet upon a common platform and form a broad Christian community, in which all shall be identified, in spite of all diversities and differences in non-essential matters of faith. So shall the Baptists and Methodists, Trinitarians and Unitarians, the Ritualists and the Evangelical, all unite in a broad and universal church organization, loving, honoring, serving the common body while retaining the peculiarities of each sect. Only the broad of each sect shall for the present come forward, and others shall follow in time.

The base remains where it is: the vast masses at the foot of each church will yet remain perhaps for centuries where they now are. But as you look to the lofty heights above you will see all the bolder spirits and broad souls of each church pressing forward, onward, heavenward. Come, then, my friends, ye broad-hearted of all the churches, advance and shake hands with each other and promote that spiritual fellowship, that kingdom of heaven which Christ predicted.

CHRIST'S PROPHECY FULFILLED.

These words were said in 1883 and in 1893 every letter of the prophecy has been fulfilled. The kingdom of heaven is to my mind a vast concentric circle with various circumferences of doctrines, authorities and organizations from outer to inner, from inner to inner still until heaven and earth become one. The outermost circle is belief in God and the love of man. In the tolerance, kindliness, good-will, patience and wisdom which have distinguished the work of this parliament that outermost circle of the kingdom of heaven has been described. We have influenced vast number of men and women of all opinions and the influence will spread and spread. So many human unities drawn within the magnetic circle of spiritual sympathy cannot but influence and widen the various denominations to which they belong. In the course of time those inner circles must widen also till the love of man and the love of God are perfected in one church, one God, one salvation.

I conclude with acknowledging the singular cordiality and appreciation extended to us orientals. Where every one has done so well we did not deserve special honor, but undeserved as the honor may be, it shows the greatness of your leaders and especially of your chairman, Dr. Barrows. Dr. Barrows, humanly speaking, has been the soul of this noble movement. The profoundest blessings of the present and future generations shall follow him.

And now farewell. For once in history all religions have made their peace, all nations have called each other brothers, and their representatives have for seventeen days stood up morning after morning to pray Our Father, the universal father of all, in heaven.

His will has been done so far, and in the great coming future may that blessed will be done further and further, forever and ever. [Applause.]

## BELOVED VOICE FROM RUSSIA.

"We have heard a voice from India," said Dr. Barrows. "Let us hear a well-beloved voice from Russia." Prince Serge Wolkonski then spoke as follows:

I hardly realize that it is for the last time in my life I have the honor, the pleasure, the fortune to speak to you. On this occasion, I should like to tell you so many things that I am afraid that if I give free course to my sentiments I will feel the delicate but imperative touch of Mr. President's hand on my shoulder long before I reach the end of my speech. Therefore, I will say thanks to all of you ladies and gentlemen in the shortest possible words—thanks for your kind attention, for your kind applause, your kind laughter, for your hearty hand shakes. You will believe how deeply I am obliged to you when I tell you that this was the first time in my life that I ever took an active part in a congress, and I wish any enterprise I might undertake later on might leave me such happy remembrances as this first experience.

Before bidding you farewell, I want to express a wish; may the good feelings you have shown me so many times, may they, through my unworthy personality, spread to the people of my country, whom you know so little and whom I love so much. If I ask you that, it is because I know the prejudices which prevail among the people of your country. A compatriot said the other day that Russians thought all Americans were angels, and that Americans thought all Rus-

sians were brutes. Now, once in a while, these angels and these brutes come together and both are deceived in their expectations. We see that you are certainly not angels, and you see we are not quite as much brute as you thought we were.

Now why this disappointment? Why this surprise? Why this astonishment? Because we won't remember that we are men and nothing else and nothing more. We cannot be anything more, for to be a man is the highest thing we can pretend to be on this earth. I do not know whether many have learned in the sessions of this parliament what respect of God is, but I know that no one will leave the congress without having learned what respect of man is. And should the parliament of religions of 1893 have no other result but this, it is enough to make the names of Dr. Barrows and those who have helped him imperishable in the history of humanity.

### JUDGING OUR FELLOW MAN.

Should this congress have no other result than to teach us to judge our fellow man by his individual value, and not by the political opinions he may have of his country, I will express my gratitude to the congress, not only in the name of those your brothers who are my countrymen, but in the name of those our brothers whom we so often revile because the political traditions of their country refuse the recogni tion of home rule; in the name of those our fellow men whose motherland stands on the neck of India; in the name of those our brothers whom we so often blame only because the governments of their countries send rapacious armies on the western, southern and eastern coasts of Africa: I will express my gratitude to the congress in the name of those my brothers whom

we often judge so wrongly because of the cruel treatment their government inflicts upon the Chinese. I will congratulate the congress in the name of the whole world if those who have been here have learned that, as long as politics and politicians exist, there is no happiness possible on earth. I will congratulate the congress in the name of the whole humanity if those who have attended sessions have realized that it is a crime to be astonished when we see that another human being is a man like ourselves.

Now Dr. Bonney, one word to you personally: All I have said in thanking these ladies and gentlemen, I beg you to accept for yourself for all I owe to them is due to your kindness. I pray you to accept my personal gratitude and the assurance that whenever I may be of any use to you, although on the other side of the earth St. Petersburg will be near enough to Chicago. No continents, no oceans, on distances will ever prevent me from reaching a friendly hand to President Bonney nor to any of the distinguished gentlemen and ladies I am so happy to have met and known.

## FROM JAPAN AND CHINA.

"We have a splendid delegation from the sunrise kingdom of Japan," then remarked Dr. Barrows, "and I'm going to ask our friends, the Buddhist representatives of Japan, to rise as their names are called, and then our eloquent friend, Mr. Hirai, will speak for them."

The four Buddhist priests, attired in the full vestments of their order, arose and saluted the audience. "Mr. Hirai," continued Dr. Barrows, "has lived for several years in our country. His voice was one of

the first to thrill us through and through as he told us of the wrongs so-called Christian civilization had committed in Japan. I now have the pleasure of introducing him." Mr. Hirai, after returning warm thanks for kindnesses, said:

We cannot but admire the tolerant forbearance and compassion of the people of the civilized West. You are the pioneers in human history. You have achieved an assembly of the world's religions, and we believe your next step will be toward the ideal goal of this parliament, the realization of international justice. We ourselves desire to witness its fulfillment in our lifetime and to greet you again with our deepest admiration. By your kind hospitality we have forgotten that we are strangers, and we are very much attached to this city. To leave here makes us feel as if we were leaving our native country. To part with you makes us feel as if we were parting from our own sisters and brothers. When we think of our homeward journey we cannot help shedding tears. Farewell. The cold winter is coming, and we earnestly wish at you may be in good health. Farewell.

"The oldest and greatest of empires," said Dr. Barrows, "is China. The Honorable Pung Quang Yu, special commissioner to this congress, will now address you." Instead of reading his own speceh Mr. Pung Quang Yu simply arose and saluted the assembly and handed his manuscript to Dr. Barrows, who read it. After the formal thanks it is as follows:

It is unnecessary for me to touch upon the existing relations between the government of China and that of the United States. There is no doubt that the

Chinese minister at Washington and the honorable secretary of state are well able to deal with every question rising between the two countries in a manner satisfactory and honorable to both. As I am a delegate to the religious congresses, I cannot but feel that all the religious people are my friend. I have a favor to ask of all the religious people of America, and that is that they will treat, hereafter, all my countrymen just as they have treated me. I shall be a hundred times more grateful to them for the kind treatment of my countrymen than of myself. I am sure that the Americans in China receive just such considerate treatment from the cultured people of China as I have received from you. The majority of my countrymen in this country are honest and law-abiding. Christ teaches us that it is not enough to love one's brethren only. I am sure that all religious people will not think this request too extravagant.

It is my sincere hope that no national differences will ever interrupt the friendly relations between the two governments and that the two people will equally enjoy the protection and blessings of heaven. I intend to leave this country shortly. I shall take great pleasure in reporting to my government the proceedings of this parliament upon my return. With this I desire to bid all my friends farewell.

After reading Pung Quang Yu's address Dr. Barrows remarked that the words of the distinguished Chinese diplomat would be imparted to our government and it was expected that they would result in destroying the obnoxious Geary law.

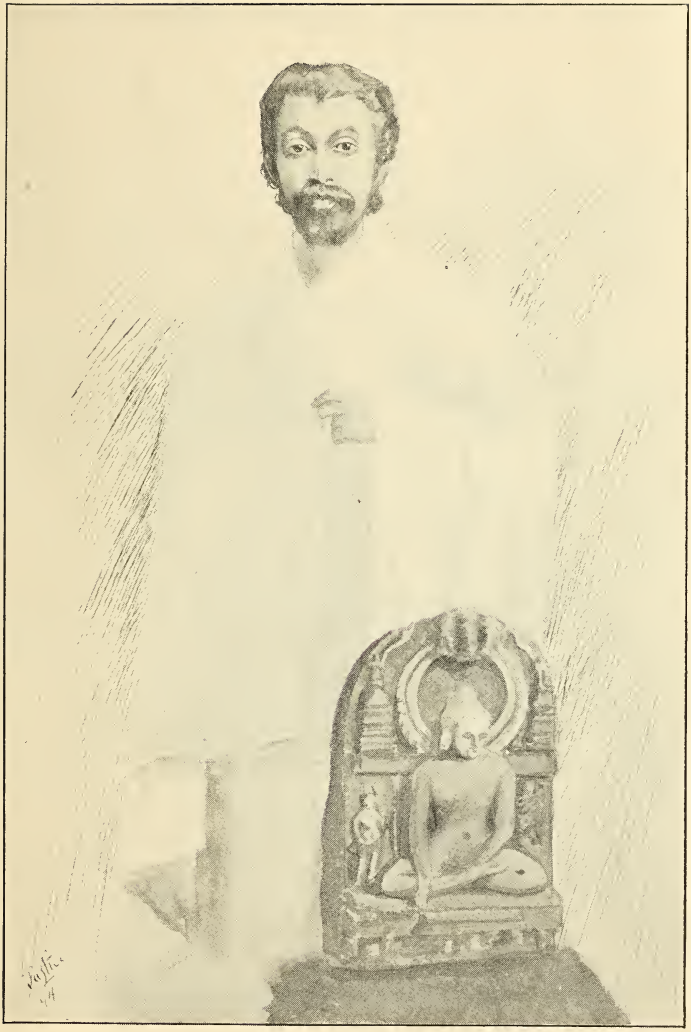
### FAREWELL OF A SHINTO PRIEST.

Mr. Barrows then introduced Right Rev. Mr. Shabita, high-priest of the Shinto religion, of Japan. The

Japanese delegate arose and bowed profoundly. Dr. Barrows read his address, as follows:

I am here in the pulpit again to express my thanks for the kindness, hearty welcome and applause I have been enjoying at your hands ever since I came her to Chicago. You have shown great sympathy with my humble opinion, and your newspaper men have talked of me in high terms. I am happy that I have had the honor of listening to so many famous scholars and preachers forwarding the same opinion of the necessity of universal brotherhood and humanity. I am deeply impressed with the peace, politeness and education which characterize your audiences. But is it not too sad that such pleasures are always short-lived? I, who made acquaintance with you only yesterday, have to part with you to-day, though reluctantly. This parliament of religion is the most remarkable event in history, and it is the first honor in my life to have the privilege of appearing before you to pour out my humble idea, which was so well accepted by you all. You like me, but I think it is not the mortal Shabita that you like, but you like the immortal idea of universal brotherhood.

What I wish to do is to assist you in carrying out the plan of forming the universal brotherhood under the one roof of truth. You know unity is power. I, who can speak no language but Japanese, may help you in crowning that grand project with success. To come here I had many obstacles to overcome, many struggles to make. You must not think I represent all Shintoism. I only represent my own Shinto sect. But who dares to destroy universal fraternity. So long as the sun and moon continue to shine all friends of truth must be willing to fight courageously for this



H. DHARMAPALA, WITH THE IMAGE OF BUDDAH.

He was born in 1864, is General Secretary of the Maha-Bodhi Society of Calcutta, and editor of the "Journal of the Maha-Bodhi Society."

great principle. I do not know as I shall ever see you again in this life, but our souls have been so pleasantly united here that I hope they may be again united in the life hereafter.

Now I pray that 8,000,000 deities protecting the beautiul cherry tree country of Japan may protect you and your government forever, and with this I bid you good-by.

## LOFTY THOUGHTS FROM A HINDU.

Dr. Barrows in introducing H. Dharmapala, of Ceylon, said his voice had often been heard with greatest pleasure in the parliament. Mr. Dharmapala said:

Peace, blessings and salutations—Brethren:—This congress of religions has achieved a stupendous work in bringing before you the representatives of the religions and philosophies of the east. The committee on religious congresses has realized the Utopian idea of the poet and the visionary. By the wonderful genius of two men—Mr. Bonney and Dr. Barrows—a beacon light has been erected on the platform of the Chicago parliament of religions to guide the yearning souls after truth.

I, on behalf of the 475,000,000 of my co-religionists, followers of the gentle Lord, Buddha Gautama, tender my affectionate regards to you and to Dr. John Henry Barrows, a man of noble tolerance, of sweet disposition, whose equal I could hardly find. And you, my brothers and sisters, born in this land of freedom, you have learned from your brothers of the far east their presentation of the respective religious systems they follow. You have listened with commendable patience to the teachings of the all-merciful Bud-

dha through his humble followers. During his earthly career of forty-five years he labored in emancipating the human mind from religious prejudices, and teaching a doctirne which has made Asia mild. By the patient and laborious researches of the men of science you are given to enjoy the fruits of material civilization, but this civilization by itself finds no praise at the hands of the great naturalists of the day.

Learn to think without prejudice, love all beings for love's sake, express your convictions fearlessly, lead a life of purity and the sunlight of truth will illuminate you. If theology and dogma stand in your way in the search of truth, put them aside. Be earnest and work out your own salvation with diligence; and the fruits of holiness will be yours.

## REJOICINGS OF A MISSIONARY.

Rev. Dr. George T. Candlin, of China was next introduced and spoke as follows:

It is with deepest joy that I take my part in the congratulations of this closing day. The parliament has more than justified my most sanguine expectations. As a missionary I anticipate that it will make a new era of missionary enterprise and missionary hope. If it does not it will not be your fault, and let those take the blame who make it otherwise. Very sure I am that at least one missionary, who counts himself the humblest member of this noble assembly, will carry through every day of work, through every hour of effort on till the sun of life sets on the completion of his task, the strengthening memory and uplifting inspiration of this penticost.

By this parliament the City of Chicago has placed

herself far away above all the cities of the earth. In this school you have learned what no other town or city in the world yet knows. The conventional idea of religion which obtains among Christians the world over is that Christianity is true, all other religions false; that Christianity is of God, while other religions are of the devil; or else, with a little spice of moderation, that Christianity is a revelation from Heaven, while other religions are manufactures of men. You know better, and with clear light and strong assurance can testify that there may be friendship instead of antagonism between religion and religion, that so surely as God is our common father, our hearts alike have yearned for him and our souls in devoutest moods have caught whispers of grace dropped from his throne.

Then this is Pentecost, and behind is the conversion of the world.

## FROM SUAMI VIVE KANANDA.

Suami Vive Kananda being introduced, made his farewell as follows:

The world's parliament of religions has become an accomplished fact and the merciful Father has helped those who labored to bring it into existence and crowned with success their most unselfish labor.

My thanks to those noble souls whose large hearts and love of truth first dreamed this wonderful dream and then realized it. My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me and for their appreciation of every thought that tends to smooth the friction of religions. A few jarring notes were heard from time to time in

this harmony. My special thanks to them, for they have by their striking contrast made the general harmony the sweeter.

Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say, "Brother, yours is an impossible hope." Do I wish that the Christian would become Hindoo? God forbid. Do I wish that the Hindoo or Buddhist would become Christians? God forbid.

The seed is put in the ground, and earth and air and water are placed around it. Do the seed become the earth, or the air, or the water? No. It becomes a plant, it develops after the law of its own growth, assimilates the air, the earth and the water, converts them into plant subtance and grows a plant.

Similar is the case with religion. The Christian is not to become a Hindoo or a Buddhist, nor a Hindoo or a Buddhist to become a Christian. But each must assimilate the other and yet preserve its individuality and grow according to its own law of growth.

If the parliament of religions has shown anything to the world it is this: It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world and that every system has produced men and women of the most exalted character.

In the face of this evidence if anybody dreams of the exclusive survival of his own and the destruction of the others I pity him from the bottom of my heart and point out to him that upon the banner of every religion would soon be written, in spite of their resistance: "Help and Not Fight," "Assimilation andNot

Destruction," "Harmony and Peace and Not Dissension."

## VIRCHAND GHANDI'S STORY.

Virchand Ghandi was greeted with much applause as he came forward to speak. He said:

Are we not all sorry that we are parting so soon? Do we not wish that this parliament would last seventeen times seventeen days? Have we not heard with pleasure and interest the speeches of the learned representatives on this platform? Do we not see that the sublime dream of the organizers of this unique parliament has been more than realized? If you will only permit a heathen to deliver his message of peace and love I shall only ask you to look at the multifarious ideas presented to you in a liberal spirit, and not with superstition and bigotry, as the seven blind men did in the elephant story.

Once upon a time in a great city an elephant was brought with a circus. The people had never seen an elephant before. There were seven blind men in the city who longed to know what kind of an animal it was, so they went together to the place where the elephant was kept. One of them placed his hands on the ears, another on the legs, a third on the tail of the elephant, and so on. When they were asked by the people what kind of an animal the elephant was one of the blind men said: "Oh, to be sure, the elephant is like a big winnowing fan." Another blind man said: "No, my dear sir, you are wrong. The elephant is more like a big, round post." The third: "You are quite mistaken; it is like a tapering stick." The rest of them gave also their different opinions. The proprietor of the circus stepped for-

ward and said: "My friends, you are all mistaken. You have not examined the elephant from all sides. Had you done so you would not have taken one-sided views."

Brothers and sisters, I entreat you to hear the moral of this story and learn to examine the various religious systems from all standpoints.

I now thank you from the bottom of my heart for the kindness with which you have received us and for the liberal spirit and patience with which you have heard us. And to you, Rev. Dr. Barrows and President Bonney, we owe the deepest gratitude for the hospitality which you have extended to us.

## AFRICAN PRINCE MASAQUOI.

Prince Momolu Masaquoi, of the Vey territory, Africa, was received with applause. He said:

Permit me to express my hearty thanks to the chairman of this congress for the honor conferred upon me personally by the privilege of representing Africa in this world's parliament of religions. There is an important relationship which Africa sustains to this particular gathering. Nearly 1,900 years ago, at the great dawn of Christian morning, we saw benighted Africa opening her doors to the infant Saviour Jesus Christ, afterward the founder of one of the greatest religions man ever embraced, and the teacher of the highest and noblest sentiments ever taught, whose teachings has resulted in the presence of this magnificent audience.

As I sat in this audience listening to the distinguished delegates and representatives in this assembly of learning, of philosophy, of systems of religions represented

by scholarship and devout hearts, I said to myself: "What shall the harvest be?"

The very atmosphere seems pregnant with an indefinable, inexpressible something—something too solemn for human utterance—something I dare not attempt to express. Previous to this gathering the greatest enmity existed among the world's religions. To-night—I dare not speak as one seeing visions or dreaming dreams—but this night it seems that the world's religions, instead of striking one against another, have come together in amicable deliberation and have created a lasting and congenial spirit among themselves. May the coming together of these wise men result in the full realization of the general parliament of God, the brotherhood of man, and the consecration of souls to the service of God.

## VOICES FROM AMERICA.

The Hallelujah chorus was then given by the great choir and received an encore. President Bonney said he did not wonder that the audience wanted to hear the Hallelujah chorus. It had never been given on a more august occasion. The gifted composer had probably never thought that it would be sung to the assembled religions of the world met upon an occasion like the present. He then announced that, having listened to the representatives of the far away countries, the audience would now be addressed by speakers from America in two-minute addresses. The first speaker was Rev. Dr. George Dana Boardman, of Philadelphia, who simply said:

Fathers of the contemplative east; sons of the executive west—behold how good and how pleasant it

is for brethren to dwell together in unity. [Applause.] The New Jerusalem, the city of God, is descending, heaven and earth chanting the eternal hallelujah chorus.

Dr. Emil Hirsch added his word of farewell with characteristic eloquence. He said:

The privilege of being with you on the morning when, in glory under God's blessing, this parliament was opened was denied me At the very hour when here the first words of consecration were spoken I and all other rabbis were attending worship in our own little temples and could thus only in spirit be with you, who were come together in this much grander temple. But we all felt when the trumpet in our ritual announced the birth of a new religious year, that here blazoned forth at that very moment the clearer blast heralding for all humanity the dawn of a new era.

None could appreciate the deeper significance of this parliament more fully than we, the heirs of a past spanning the millennia, and the motive of whose achievements and fortitude was and is the confident hope of the ultimate break of the millennium. Millions of my co-religionists hoped that this convocation of this modern great synagogue would sound the death knell of hatred and prejudice under which they have pined and are still suffering; and their hope has not been disappointed. Of old, Palestine's hills were every month aglow with firebrands announcing the rise of a new month.

NEW PERIOD OF TIME MARKED.

So here were kindled the cheering fires telling the whole world that a new period of time had been con-

secrated. We Jews came hither to give and to receive. For what little we could bring we have been richly rewarded in the precious things we received in turn.

According to an old rabbinical practice friends among us never part without first discussing some problem of religious life. Our whole parliament has been devoted to such discussion, and we take hence, in parting, with us the richest treasures of religious instruction ever laid before man. Thus the old Talmudic promise will be verified in us that when even three come together to study God's law his Shekinah abides with them.

Then let me bid you godspeed in the old Jewish salutation of peace. When one is carried to his resting place we Jews will bid him go in peace, but when one who is still in the land of the living turns from us to go to his daily task we greet him with the phrase, "Go thou toward peace." Let me then speed you on your way toward peace. For the parliament is not the gateway to death. It is a new portal to a new life; for all of us a life of greater love for and greater trust in one another. Peace will not yet come but is to come. It will come when the seed here planted shall sprout up to blossom and fruitage; when no longer we see through a blurred glass, but, like Moses, of old, through a translucent mirror. May God then bless you, Brother Chairman, whose loyalty and zeal have led us safely through the night of doubt to this bright hour of a happy and glorious consummation.

## METHODISM'S FAITH AND HOPE.

"There are five millions of Methodists in the United States," said Mr. Bonney, "and Rev. Dr. Frank Bris-

tol will tell us what the Methodists think of the parliament of religions." Dr. Bristol said, beginning his speech with the following quotation:

> Then let us pray that come it may,
> As come it will for a' that,
> That man to man, the warl' o'er,
> Shall brithers be for a' that.

Infinite good and only good will come from this parliament. To all who have come from afar we are profoundly and eternally indebted. Some of them represent civilization that was old when a Romulus was founding Rome, whose philosophies and songs were ripe in wisdom and rich in rhythm before Homer sang his Iliads to the Greeks, and they have enlarged our ideas of our common humanity. They have brought to us fragrant flowers from the gardens of eastern faiths, rich gems from the old mines of great philosophies, and we are richer to-night from their contributions of thought and particularly from our contact with them in spirit.

Never was there such a bright and hopeful day for our common humanity along the lines of tolerance and universal, brotherhood. And we shall find that by the words that these visitors have brought to us and by the influence they have exerted they will be richly rewarded in the consciousness of having contributed to the mighty movement which holds in itself the promise of one faith, one lord, one father, one brotherhood. A distinguished writer has said it is always morn somewhere in the world. The time hastens when a greater thing will be said—'tis always morn everywhere in the world. The darkness has passed, the day is at hand, and with it will come the greater humanity, the universal brotherhood.

The blessings of our God and our Father be with you, brethren from the east; the blessings of our Saviour, our elder brother, the teacher of the brotherhood of man, be with you and your people forever.

## REV. JENKIN LLOYD JONES.

President Bonney next presented Rev. Jenkin Lloyd Jones, secretary of the parliament. Mr. Jones said;

I had rather be a doorkeeper in this open house of the Lord than to dwell in the tents of bigotry. I am sufficiently happy in the knowledge that I have been enabled to be to a certain extent the feet of this great triumph. I stand before you to-night with my brain badly addled, with my voice a good deal demoralized, with my heels somewhat blistered, but with my heart warm and loving and happy.

I bid to you, the parting guests, the godspeed that comes out of a soul that is glad to recognize its kinship with all lands and with all religions; and when you go, you go not only leaving behind you in our hearts more hospitable thoughts for the faiths you represent, but also warm and loving ties that bind you into the union that will be our joy and our life forevermore.

But I will not stand between you and your further pleasures except to venture, in the presence of this vast and happy audience, a motion which I propose to repeat in the next hall, and, if both audiences approve, who dare say that the motion may not be realized? It has been often said, and I have been among those who have been saying it, that we have been witnessing here in these last seventeen days what will not be given men now living again to see; but as these meetings have grown in power and accumulative spirit

I have felt my doubts give way, and already I see in vision the next parliament of religions more glorious and more hopeful than this. And I have sent my mind around the globe to find a fitting place for the next parliament. When I looked upon these gentle brethren from Japan I have imagined that away out there in the calms of the Pacific ocean we may in the City of Tokio meet again in some great parliament. But I am not satisfied to stop in that half-way land, and so I have thought we must go farther and meet in that great English dominion of India itself.

At first I thought that Bombay might be a good place, or Calcutta a better place, but I have concluded to move that the next parliament of religion be held on the sacred banks of the Ganges in the ancient, new City of Benares, where we can visit these brethren at their noblest headquarters. And when we go there we will do as they have done, leaving our heavy baggage behind, going in light marching order, carrying only the working principles that are applicable in all lands.

Now when shall that great parliament meet? It used to take a long time to get around the world, but I believe that we are ready here to-night to move that we shall usher in the twentieth century with a great parliament of religion in Benares, and we shall make John Henry Barrows president of it, too.

## MRS. HENROTIN SPEAKS FOR WOMEN.

Mrs. Henrotin, vice-president of the woman's branch of the world's congress auxiliary, next spoke. She said:

The place which woman has taken in the parliament of religions and in the denominational con-

gresses is one of such great importance that it is entitled to your careful attention.

As day by day the parliament has presented the result of the preliminary work of two years, it may have appeared to you an easy thing to put into motion the forces of which this evening is the crowning achievement, but to bring about this result hundreds of men and women have labored. There are sixteen committees of women in the various departments represented in the parliament of religions and denominational congresses, with a total membership of 228. In many cases the men and the women's committee have elected to work as one and in others the women have held separated congresses. Sixteen women have spoken in the parliament of religions, and that more did not appear is due to the fact that the denominational committee had secured the most prominent women for their presentation.

Dr. Barrows treated the woman's branch with that courtesy and consideration and, I may add, justice which he has extended to the representative of every creed.

In the denominational congresses the first in order was that of the Jewish women, and here is the keynote to woman's position on the modern religious world. It is that of the worker, for it is not in the parliament of religions, as able as has been the women representing her in the parliament, that you can judge of the tremendous power which she wields. It is in the denominational congress that herwork is best illustrated.

### HER WORK IN THE CHURCH.

In the Roman Catholic congress the work of the women for their church was most ably presented. His

Eminence Cardinal Gibbons in his paper, "The Needs of Humanity Supplied by the Catholic Religion," demonstrated that the needs of humanity were ministered unto by women, laity as well as sisters, in the Catholic church. His paper could fitly have been named "What Woman Has Accomplished for the Catholic Church."

The congress of the Jewish woman was a memorable occasion, as it was the first time in the world's history that the Jewish women met together as a religious power. Eighty-five delegates from the different Jewish communities from all parts of the United States were present, and before this congress adjourned an international association of Jewish women was formed, which, if it brings into the religious world the same zeal which has animated that historic race, it is easy to conceive what a tremendous force has here been put into motion.

The committee of Congregational women held an interesting session treating of practical questions connected with church work.

The women of the Lutheran church succeeded in uniting the Lutheran women all over the UnitedStates in one congress and held four sessions in which Lutheran women spoke on the work of women in their church. Before this congress closed an international league of Lutheran women was formed.

The King's Daughters presented their work on Monday, October 2. In all the other denominational congresses women have presented their work in the general congress. Two hundred and twelve women have taken part in the denominational and mission congresses.

Now the question presents itself, along what line of thought have most of these women presented pa-

pers? And I may truly answer that they have treated of practical efforts for the bettering of social conditions.

### WOMAN'S FUTURE IN THE CHURCH.

It is too soon to prognosticate woman's future in the churches. Hitherto she has been not the thinker, the formulator of creeds, but the silent worker. That day has passed; it remains for her to take her rightful position in the active government of the church, and to the question, if men will accord that position to her, my experience and that of the chairman of the women's committees warrant us in answering an emphatic yes. Her future in the western churches is in her own hands, and the men of the eastern churches will be emboldened by the example of the western to return to their country and bid our sisters of those distant lands to go and do likewise.

Woman has taken very literally Christ's command to feed the hungry, clothe the naked, heal the sick, and to minister unto those who are in need of such ministrations; as her influence and power increase, so also will her zeal for good works. That the experiment of an equal presentation of men and women in a parliament of religions has not been a failure I think can be proved by the part taken by the women who have had the honor of being called to participate in this great gathering.

I must now bear witness to the devotion, the unselfishness, and the zeal of the chairman of every committee who have assisted in arranging these programmes. I would that I had the time to name them one by one. Their generous co-operation and unselfish endeavor are of those good things the memory of which is in this life a foreshadowing of how divine is the prin-

ciple of loyal co-operation in working for righteousness.

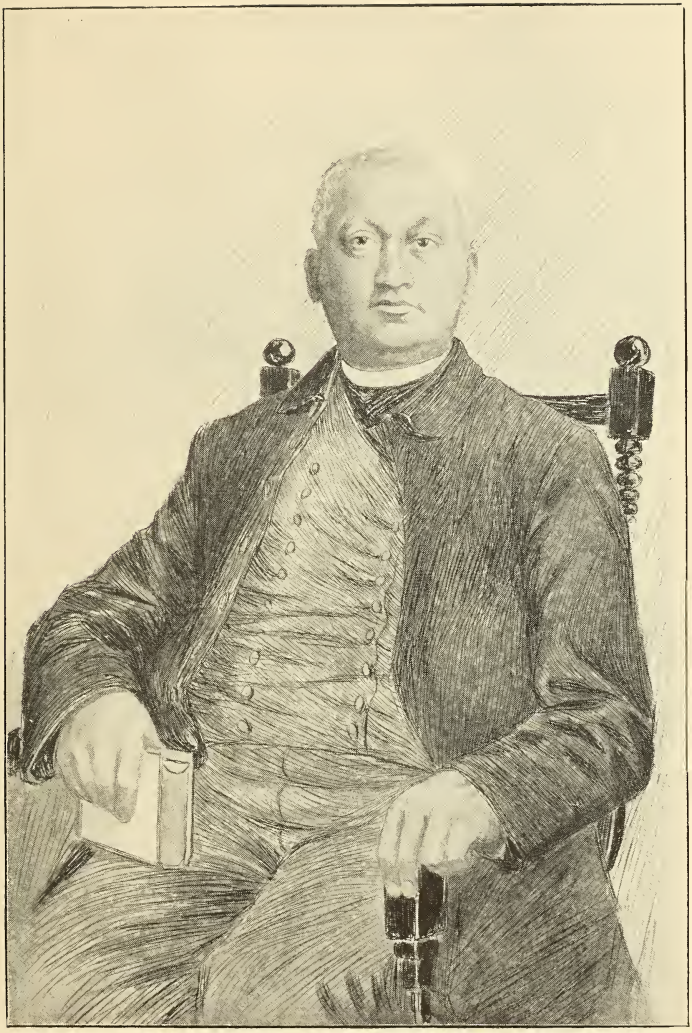
## GREATEST GATHERING ON EARTH.

Rev. Augusta Chapin spoke as follows:

The past seventeen days has seemed to many of us the fulfillment of a dream; nay, the fulfillment of a long cherished prophecy. The seers of olden time foretold a day when there should be concord, something like what we have seen among elements before time discordant.

We have heard of the fatherhood of God, the brotherhood of man, and the solidarity of the human race, until these great words and truths have penetrated our minds and sunken into our hearts as never before. They will henceforth have larger meaning. No one of us all but has been intellectually strengthened and spiritually uplifted. We have been sitting together upon the mountain of the Lord. We shall never descend to the lower places where our feet have sometimes trod in times past. I have tried, as I have listened to these masterly addresses, to imagine what effect this comparative study of religions would have upon the religious world and upon individual souls that come directly under the sweep of its influence. It is not too much to hope that a great impulse has been given to the cause of religious unity, and to pure and undefiled religion in all lands.

We who welcomed now speed the parting guests. We are glad you came, O wise men of the east. With your wise words, your large toleration and your gentle ways we have been glad to sit at your feet and learn of you in these things. We are glad to have seen you face to face, and we shall count you hence-



BISHOP B. W. ARNETT, D.D.,

of the African M. E. Church, was born in 1838. He was author of the bills abolishing the Black Laws of Ohio; of teaching scientific temperance in the public schools, and he organized the U. O. O. F. and other societies among the colored people.

forth more than ever our friends and co-workers in the great things of religion.

And we are glad, now that you are going to your far away homes, to tell the story of all that has been said and done here in this great parliament, and that you will thus bring the orient into nearer relations with the occident, and make plain the sympathy which exists among all religions. We are glad for the words that have been spoken by the wise men and women of the west, who have come and have given us their grains of gold after the washing. What I said in the beginning I will repeat now at the ending of this parliament. It has been the greatest gathering ever, in the name of religion, held on the face of this earth.

## FAREWELL OF BISHOP ARNETT.

As Mrs. Chapin took her seat President Bonney stepped to the desk and, in a few eloquent words, introduced that old apostle of human freedom, Julia Ward Howe. There were cheers and waving of handkerchiefs and great tumult when the venerable woman appeared at the desk. When quiet was restored she said: "Dear friends, I wish I had brought you some great and supreme gift of wisdom. I have brought you a heart brimming with love and thankfulness for this crown of the ages, so blessed in itself and so full of a more blessed prophecy. But I did not expect to speak to-night."

President Bonney next introduced Bishop Arnett, the distinguished colored divine, who addressed the audience in the following eloquent speech:

It is an old saying, and true, that there is no road however long but by continued marches you will find

its end. We have come to the end of our deliberations and are about to close one of the most historic meetings that has ever occurred among the children of men. It was my pleasure and privilege, at the meeting of the parliament, to welcome the delegates from the different parts of the world to this historic city. We have met daily and have formed friendships, and I trust they will be as strong as steel, as pure as gold and as lasting as eternity. I have never seen so large a body of men meet together and discuss questions so vital with as little friction as I have seen during this parliament. The watchword has been "toleration and fraternity," and shows what may or can be done when men assemble in the proper spirit.

As was said 2,000 years ago, we have met together for the truth, each presenting his view of the truth as he understands it. Each came with his own fund of information and now we separate, having gained information from each other on the subject of God, mankind and the future life. There is one thing that we have all agreed upon—that is the source of the true, beautiful and the good is spirit, love and light or infinite power, wisdom and goodness.

Thus the unity of the spirituality of God is one thing that we have all agreed upon. We have differed as to how to approach him and how to receive his favor and blessing. If the parliament has done nothing more it has furnished comparative theology with such material that in the future there will be no question about the nature and attributes of God. The great battle of the future will not be the fatherhood of God nor that we need a redeemer, mediator, or a model man between God and man.

There was some apprehension on the part of some Christians as to the wisdom of a parliament of all the

religions, but the result of this meeting vindicates the wisdom of such a gathering. It appears that the conception was a divine one rather than human, and the execution of the plan has been marvelous in its detail and in the harmony of its working and reflects credit upon the chairman of the auxiliary, Mr. Bonney, and also on Rev. J. H. Barrows, for there is no one who has attended these meetings but really believes that Christianity has lost nothing in the discussion, but stands to-day in a light unknown in the past.

The ten commandments, the sermon on the mount and the golden rule have not been superseded by any that has been presented by the various teachers of religion and philosophy, but our mountains are just as high and our doctrines are just as pure as before our meeting and every man and woman has been confirmed in the faith once delivered to the saints.

### HAVE NOT ALL THE TRUTH.

Another good of this convention: it has taught us a lesson that while we have truth on our side we have not had all the truth; while we have had theory we have not had all the practice, and the strongest criticism we have received was not as to our doctrines or methods, but as to our practice not being in harmony with our own teachings and with our own doctrines.

I believe that it will do good not only to the dominant race, but to the race that I represent it is a godsend, and from this meeting we believe will go forth a sentiment that will right a great many of our wongs and lighten up the dark places and assist in giving us that which we are now denied—the common privileges of humanity—for we find that in this congress the majority of the people represented are of the darker

races, which will teach the American people that color is not the standard of excellency or of degradation. But I trust that much good will come to all, and not only the fatherhood of God be acknowledged but the brotherhood of man.

And now, to my brothers and friends of foreign lands, as I bade you welcome, I now bid you good-by, and I assure you that your coming and your staying has been a benediction to us. And I trust that you will feel that your long travel has been fully repaid by the hospitality of the American people and what you have witnessed of the progress of our Christian civilization. As you return to your homes be assured that loving hearts will follow you with their prayers, that you may enjoy the blessings that belong to mankind; and should we never meet again (which we never will any more), may each of us so live and so conduct ourselves that our last end may be one of peace and joy. I bid you, in the name of those I represent, a loving and affectionate farewell.

## BISHOP KEANE'S LAST WORDS.

The cheering which greeted Bishop Arnett's address had scarcely lapsed into silence before President Bonney presented Rt. Rev. Dr. J. J. Keane, rector of the Catholic University at Washington. Dr. Keane delivered the following address:

FRIENDS AND BRETHREN:—When in the midst of the wise men who were intrusted with the organizing of the Columbus celebration, Mr. Bonney rose up and said that man meant more than things and proclaimed the motto: "Not things, but men," people said: "Why, that is only a common-place. Any man could think that."

"Yes," said Columbus, "any man could do that," when he put the egg upon its end. Mr. Bonney proclaimed that motto. May it make him immortal. [Applause.]

When in the midst of the men who, under the inspiration of that motto, were organizing the congresses of the world, Dr. Barrows arose and proclaimed the grand idea that all the religions of the world should be brought here together, men said: "It is impossible." He has done it, and may it make his name immortal. [Applause].

When the invitation to this parliament was sent to the old Catholic church and she was asked if she would come here, people said: "Will she come?" And the old Catholic church said: "Who has as good a right to come to a parliament of all the religions of the word as the old Catholic Universal church?"

Then people said: "But if the old Catholic church comes here, will she find anybody else here?" And the old church said: "Even if she has to stand alone on that platform, she will stand on it."

And the old church has come here, and she is rejoiced to meet her fellowmen, her fellow believers, her fellow lovers of every shade of humanity and every shade of creed. She is rejoiced to meet here the representatives of the old religions of the world, and she says to them:

We leave here. We will go to our homes. We will go to the olden ways. Friends, will we not look back to this scene of union and weep because separation still continues? But will we not pray that there may have been planted here a seed that will grow to union wide and perfect? Oh, friends, let us pray for this. It is better for us to be one. If it were not better for us to be one than to be divided, our Lord and

God would not have prayed to his father that we might all be one as he and the father are one. Oh, let us pray for unity, and taking up the glorious strains we have listened to to-night, let us, morning, noon and night cry out: "Lead, kindly light; lead from all gloom; lead from all darkness; lead from all imperfect light of human opinion; lead to the fullness of the light."

## DR. BARROWS'S ADIEU.

"In the midst of all these representatives of various faiths and churches," said Mr. Bonney, "sits a Presbyterian minister who has performed one of the greatest offices ever committed to the hand of man—the unification of the world in the things of religion. That man now comes to say his closing words to this world's parliament of religions, and I have the honor to present Rev. Dr. John Henry Barrows, chairman of the general committee." Dr. Barrows was cheered to the echo on rising, the ladies waving their handkerchiefs and clapping their hands enthusiastically. When the ovation subsided he spoke as follows:

The closing hour of this parliament is one of congratulation, of tender sorrow, of triumphant hopefulness. God has been better to us by far than our fears, and no one has more occasion for gratitude than your chairman, that he has been upheld and comforted by your cordial co-operation, by the prayers of a great host of God's noblest men and women and by the consciousness of divine favor.

Our hopes have been more than realized. The sentiment which has inspired this parliament has held us together. The principles in accord with which this

historic convention has proceeded have been put to the test, and even strained at times, but they have not been inadequate. Toleration, brotherly kindness, trust in each other's sincerity, a candid and earnest seeking after the unities of religion, the honest purpose of each to set forth his own faith without compromise and without unfriendly criticism—these principles, thanks to your loyalty and courage, have not been found wanting.

### MEN OF ASIA AND EUROPE.

Men of Asia and Europe, we have been made glad by your coming and have been made wiser. I am happy that you have enjoyed our hospitalities. While floating one evening over the illumined waters of the "white city," Mr. Dharmapala said, with that smile which has won our hearts, "All the joys of heaven are in Chicago," and Dr. Momerie, with a characteristic mingling of enthusiasm and skepticism, replied: "I wish I were sure that all the joys of Chicago are to be in heaven." But surely there will be a multitude there whom no man can number, out of every kindred and people and tongue, and in that perpetual parliament on high the people of God will be satisfied.

Seventeen days ago there dawned in many hearts a new world-consciousness, a sense of universal brotherhood, and to this fact, in part, I attribute it that this parliament of all the faiths has been marked by less acrimonious discussion—although, we have been separated by immense doctrinal distances—than is often found in a single meeting of Christians bearing the same doctrinal name.

Now that the parliament is over we almost wonder why it was not called earlier in human history. When

the general committee discovered that a wondrous response followed their first appeals, that they struck a chord of universal sympathy, they were firm in their determination to go forward, in spite of ten thousand obstacles, and do what so many feared was impracticable.

GREETING TO THE WORLD.

I thank God for these friendships which we have knit with men and women beyond the sea and I thank you for your sympathy and over-generous appreciation and for the constant help which you have furnished in the midst of my multiplied duties. Christian America sends her greetings through you to all mankind. We cherish a broadened sympathy, a higher respect, a truer tenderness to the children of our common father in all lands, and, as the story of this parliament is read in the cloisters of Japan, by the rivers of Southern Asia, amid the universities of Europe and in the isles of all the seas, it is my prayer that non-Christian readers may, in some measure, discover what has been the source and strength of that faith in divine fatherhood and human brotherhood which, embodied in an Asiatic peasant who was the son of God and made divinely potent through him, is clasping the globe with bands of heavenly light.

Most that is in my heart of love and gratitude and happy memory must go unsaid. If any honor is due for this magnificent achievement, let it be given to the spirit of Christ, which is the spirit of love in the hearts of those of many lands and faiths who have toiled for the high ends of this great meeting. May the blessing of him who rules the storm and holds the ocean waves in his right hand, follow you, with the prayers of all God's people, to your distant homes.

And as Sir Joshua Reynolds closed his lectures on "The Art of Painting" with the name of Michael Angelo, so, with a deeper reverence, I desire that the last words which I speak to this parliament shall be the name of him to whom I owe life and truth and hope and all things, who reconciles all contradictions, pacifies all antagonisms, and who, from the throne of his heavenly kingdom, directs the serene and unwearied omnipotence of redeeming love—Jesus Christ, the saviour of the world.

## PRESIDENT BONNEY'S LAST MESSAGE.

The closing speech of the evening was then delivered by Mr. Bonney, as follows:

WORSHIPERS OF GOD AND LOVERS OF MAN:—The closing words of this great event must now be spoken. With inexpressible joy and gratitude I give them utterance. The wonderful success of this first actual congress of the religions of the world is the realization of a conviction which has held my heart for many years. I became acquainted with the great religious systems of the world in my youth and have enjoyed an intimate association with leaders of many churches during my maturer years. I was thus led to believe that, if the great religious faiths could be brought into relations of friendly intercourse, many points of sympathy and union would be found, and the coming unity of mankind in the love of God and the service of man be greatly facilitated and advanced. Hence when the occasion arose it was gladly welcomed, and the effort more than willingly made.

What men deemed impossible, God has finally wrought. The religions of the world have actually met in a great and imposing assembly; they have conferred

together on the vital questions of life and immortality in a frank and friendly spirit, and now they part in peace with many warm expressions of mutual affection and respect.

The laws of the congress forbidding controversy or attack, have on the whole, been wonderfully observed. The exceptions are so few that they may well be expunged from the record and from the memory. They even served the useful purpose of timely warnings against the tendency to indulge in intellectual conflict. If an unkind hand threw a fire-brand into the assembly let us be thankful that a kinder hand plunged it in the waters of forgiveness and quenched its flame.

If some western warrior, forgetting for the moment that this was a friendly conference and not a battle-field, uttered his war cry, let us rejoice, our orient friends, that a kinder spirit answered: "Father, forgive them, for they know not what they say."

No system of faith or worship has been compromised by this friendly conference; no apostle of any religion has been placed in a false position by any act of this congress. The knowledge here acquired will be carried by those who have gained it as precious treasure to their respective countries, and will there, in freedom and according to reason, be considered, judged, and applied as they shall deem right.

The influence which this congress of the religions of the world will exert on the peace and the prosperity of the world is beyond the power of human language to describe. For this influence, borne by those who have attended the sessions of the parliament of religions to all parts of the world, will affect in some important degree all races of men, all forms of religion, and even all governments and social institutions.

And now farewell. A thousand congratulations and

thanks for the co-operation and aid of all who have contributed to the glorious results which we celebrate this night. Henceforth the religions of the world will make war, not on each other, but on the giant evils that afflict mankind. Henceforth let all throughout the world who worship God and love their fellowmen join in the anthem of the angels:

> Glory to God in the highest!
> Peace on earth, good will among men!

## CATHOLIC BISHOP'S PRAYER.

At the close of President Bonney's speech Rabbi Hirsch led the great audience in the universal prayer. Bishop Keane then said a prayer of benediction.

The audience led by the chorus sang "America." In the meantime the foreign delegates led by Dr. Barrows passed into the Hall of Washington, where the closing solemnities of prayer and benediction were repeated. Thus came to an end the first great parliament of the religions of the world.

*FINIS.*

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